The CHRISTIAN CENTURY

A Journal of Religion

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The New Deal and the Ideal

An Editorial

"All Over Forty"

A Story

By Charles M. Sheldon

The Ethical Dilemma of German Christians

By E. G. Homrighausen

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In This Issue

CHARLES M. SHELDON

is best known as the author of "In His Steps" (1896), of which probably more copies have been printed and sold than of any other book written in America. The number, including editions in forty or more languages other than English, runs to many millions. His other widely heralded activity was the editing of the Topeka Capital for one week, in 1900, as a "Christian daily." He was minister of the Central Congregational church, Topeka, Kansas, for thirty years, and has had a long connection with the Christian Herald, of which he was editor for five years. He is the author of more than thirty books. His home is still in Topeka.

E. G. HOMRIGHAUSEN

is minister of the Carrollton Avenue Reformed church, Indianapolis, and a member of The Christian Century's news staff. See the issue of July 26, 1933, for his article, "Barth Resists Hitler," which forms the background against which the article in the present issue should be read. He has recently returned from revisiting Germany.

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is minister of the Presbyterian church, Lebanon, Indiana. He is a frequent contributor of book reviews to The Christian Century.

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The CHRISTIAN CENTURY

August 30, 1933

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Calendar of Coming Events

Aug. 25-Sept. 4. Ocean Grove, N. J., camp meeting.
Sept. 1-4. U. S. congress against war, New York city.
Sept. 2, 3. United conference farm groups, labor, unemployed organizations, and progressive political movements, sponsorship League for political action, Chicago.
Sept. 4, 5. Meeting of presidents and secretaries of the World Alliance.
Sept. 5.-8. Tower Hill convocation, auspices Congregational-Christian conference of Illinois and Chicago Congregational union, Tower Hill Camp, Sawyer, Mich.
Sept. 5-10. Wisconsin conference of the Methodist Episcopal church, Milwaukee, Wis.
Sept. 6, 7. State Y. M. C. A. religious emphasis conference, Turkey Run, Ind.
Sept. 9-12. Universal Christian council for life and work, executive committee, Novi-Sad, Jugo-Slavia.
Sept. 10. Hymn Festival, H. Augustine Smith directing, Hall of Religion, Century of Progress exposition, Chicago.
Sept. 15-16. World alliance for international friendship through the churches, Sofia, Bulgaria.
Sept. 17. "Eight Cantos of American Life in Music, Drama and Visual Art," H. Augustine Smith directing, Hall of Religion, Century of Progress.
Sept. 18-20. Illinois convention Disciples of Christ, Charleston, Ill.
Sept. 19-21. Midwest regional meeting, Congregational Christian churches, First Plymouth church, Denver, Colo.
Sept. 21. Minnesota conference, Methodist church, Worthington, Minn.
Sept. 24-30. Religious week (Methodist).
Sept. 27. Indiana Methodist conference, North Methodist church, Indianapolis.
Sept. 27-28. Foreign Missions conference of North America committee of reference and counsel, New York, N. Y.
Sept. 28. Northern Minnesota conference, Methodist church, Calvary church, Minneapolis.
Oct. 1. Rally day (Methodist).
Oct. 1-16. Conference of Fellowship of Reconciliation, Swarthmore college, Swarthmore, Pa.
Oct. 2-4. Wisconsin Congregational conference, Wisconsin Rapids, Wis.
Oct. 3-5. Indiana conference of social work, Indianapolis.
Oct. 3-10. Quadrennial conference, Evangelical Synod of North America, Cincinnati, O.
Oct. 4. General conference Evangelical church, Akron, O.
Oct. 6-8. Annual conference of teachers' union and auxiliary. Hudson Guild farm, Netcong, N. J.
Oct. 6-10. Mission training institute, New York city.
Oct. 7. Laymen's retreat, Marion county, Ind., Butler university, Indianapolis.
Oct. 9. Ministers' retreat, Marion county, Ind., Boy Scout reservation, Indianapolis.
Oct. 10-12. Indiana Baptist convention (centennial), First Baptist church, Indianapolis.
Oct. 11. Annual convention of New Hampshire council of religious education, First Congregational church, Concord, N. H.
Oct. 11-15. International convention of the Disciples of Christ, Pittsburgh, Pa.
Oct. 14-16. New England regional conference, Pittsfield, Mass.
Oct. 17-19. Catholic rural life conference, Milwaukee, Wis.
Oct. 19. St. Louis conference, Methodist, south, Sikeston, Mo.
Oct. 20-22. Sesqui-centennial, Dickinson college, Carlisle, Pa.

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The Christian Century

An Undenominational Journal of Religion

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EDITORIAL

GANDHI Spurns Terms; Goes on Death Fast. Gandhi Weaker; Still Refuses British Terms. Gandhi Sinking on Sixth Day of Death Fast. Such are the headlines that tell the salient facts, and almost all the known facts, about the mahatma's latest—perhaps his last—protest against British policies in India. This fast is, specifically, a protest against the restrictions which were placed upon him in Yeravda jail to which he was committed on the eve of the beginning of his campaign of individual non-cooperation. Why Gandhi fasts, is a question that perhaps can never be answered in terms that will be intelligible to the American mind if an explanation is expected which will establish a logical connection between the means adopted and the end sought. But always when Gandhi fasts the eyes of the world are turned upon that slight but potent figure, the sincerity of his devotion to Indian freedom and betterment gets a new demonstration, the technicalities of diplomats and politicians seem irrelevant to the moral issues involved, and "soul force" is seen to be actually operating. That is reason enough to explain why Gandhi fasts. This may be his final fast; but also it may not be. He has not declared without reservation that he will carry it through to the end. He is reported as "sinking," but he has been sinking before and there is a wonderful power of persistence and recovery in that frail body, powered by the mighty spirit that directs it.

Gandhi Reported Sinking

Barth Blames The Church

AN ENGLISH version of a paper by Karl Barth on the present religious situation in Germany has reached the office of The Christian Century from our correspondent, Dr. Visser 't Hooft. In this brochure, the writing of which was finished on June 25, Professor Barth affirms the necessity of a complete separation of the church from the power of the state, and blames the church for attempting to reorganize itself and re-define its mission in conformity with the program of the government. He offers no criticism of the government's attitude. "The phenomenon cannot be ascribed to compulsion on the part of the state"—in proof of which he cites Hitler's declaration on March 23 that "the rights of the churches will not be reduced, nor their position in the state altered." (This statement apparently he takes at face value.) The fault is rather with the church which finds that "a powerful national movement has seized the German people and a completely new form of government is taking shape" which "is a gift from God; to Him be the honor." In many other declarations of the church, he says, "one reads that the new state 'needs' the church and that the church is prepared to 'collaborate' with the state."

A Bold Retreat From Current Problems

IN BARTH'S opinion, the church's true position has nothing to do with collaborating with the state, or preaching "the gospel in the Third Reich," or falling in with the nationalistic or any other secular movement, or "developing the creeds on lines which guard against mammonism, bolshevism and unchristian pacifism." If the church decides to have a bishop, it must defend that decision on theological grounds and by reference solely to the Word of God, as it has not even attempted to do, and not on grounds of social necessity or political expediency. "Our mission cannot be subordinated to or 'coordinated' with state interests." Nobly independent words are these. Barth will not bow the knee unto Baal, and his knees are nowhere more stiff than when he declares against an Aryan church and asserts that "if the German Evangelical church excludes Jewish Christians, or treats them as inferior, it is no longer a Christian church." But he seeks independence and purity for the church in an impossible retreat from the problems and currents of the age. It may be a bold paradox when he says: "The church is not to serve mankind, and therefore

not to serve the German people; it is to serve the Word of God." Those who know Barth's terminology know that he means more than he seems to mean when he says: "The duty of the church is to preach the Word of God . . . Through his Word God answers all problems . . . God reveals himself in our world and in our time *solely through his Word,* this Word is Jesus Christ, and Christ is to be found only in Holy Scripture."

Steel, Lumber and Oil Codes Are Approved

WHEN the President went to Hyde Park for another part of his intermittent vacation, he left his signature on the completed and approved codes for the steel, lumber and oil industries. This result was not attained without the exercise of considerable pressure. In fact, pressure is rather too light a word. The oil men could not agree, even after all possible persuasion had been applied to them. General Johnson, in effect, made the necessary decisions for them, laid the resulting document before them and said, Sign here. They signed. If reports may be credited, they seem rather relieved than resentful. The oil code is extraordinarily drastic in several respects. It gives the President power to fix prices, to restrict production, and to allocate production among the several fields. It may safely be said that no nationwide industry was ever placed under such complete control by any non-socialistic government in time of peace. General Johnson scarcely exaggerated when he said: "The President has reserve power to do any — thing he wants to under the code." The steel code is scarcely so drastic. Pressure secured agreement by the heads of the industry, but it took plenty of it, behind closed doors. The forty-hour week was accepted but the open-shop principle was maintained, and the whole agreement was limited to a ninety-day experimental period. The automobile code has not yet been signed, at this writing. The issue between open shop and closed shop is the most serious obstacle. The union leaders see in the present situation an opportunity to make the solidification of labor interests more effective than ever before by writing the principle of the closed shop into the agreement. Some of the employers are equally insistent upon getting an official ratification for the closed shop. Both are obstructing the progress of recovery by their insistence upon settling that question here and now. The coal code, still not agreed upon, is the hardest nut that remains for the national recovery organization to crack.

Fascism and Anti-Fascism In America

IS IT another Sacco-Vanzetti case, another Mooney-Billings case—that is to say, another American Dreyfus case? One wonders, on reading of the charge against Athos Terzani. Terzani is a young Italian-American, an anti-fascist, who is charged with killing his comrade, Anthony Fierro, in a fight which broke up a meeting of the Khaki Shirts of America at Astoria, Long Island, on July 14. That there was a fight is unquestionable, and somebody killed Fierro, a bitter opponent of fascism. Terzani left the hall, brought the police and pointed out the killer. His indentification was confirmed by another eye-witness. The commander of the Khaki Shirts accused anti-fascist Terzani of killing anti-fascist Fierro, and so far persuaded the police to accept his version, improbable though it seems, that Terzani is held in jail in default of $15,000 bail. The various liberal organizations which specialize in rallying to the defense of accused persons who seem to need special assistance in order to secure fair trial have organized a defense committee, although, so far as known, Terzani has no more radicalism in his record than is implied in the fact that he is radically opposed to fascism and especially to any organization in America which sets itself to the manufacture of pro-fascist propaganda. It is charged that he is being shielded by the assistant district attorney, whose name—Loscalzo—suggests that he may have Italian connections or forebears. The association of Mr. Norman Thomas with the defense committee as its chairman gives assurance that the case is worth watching.

A Code for Churches

THE SUGGESTION implied in this phrase is not to be taken too seriously—nor too lightly either. Certainly no one would be so rash as to propose that General Johnson should hand down to the churches a made-in-Washington code, as he did to the oil industry, and say, Sign here. Still less is it conceivable that the American churches should be forcibly amalgamated into a Hitlerized *amerikanische reichskirche* under the direction of a commissioner appointed by the government. But these are only a reductio ad absurdum of that which is not inherently absurd. The churches do need a code—of their own making. The government does not need to have anything to do with it, except possibly at one or two points where it may overlap with the "blanket code" for industry. The churches need a code for the sake of religious recovery, and to do their part in economic recovery. They should form a high resolve, perhaps even a formal compact, that they will not engage in cut-throat competition; that they will not let themselves be swept into any sort of hysteria under the pressure of the national emergency; that they will not yield to any sense of despair or defeat; that they will give precedence to the great spiritual ends for which all churches exist, over their particular institutions for which they feel a natural solicitude. And since churches are financial corporations and employers, they should adopt sound economic programs which will not suffer by comparison with the policies of profit-seeking organizations. They should, for example, decide that they will not cut the salaries of their

ministers more than necessary, and that they will restore them as soon as possible; that they will not add to the volume of unemployment by the ruthless discharge of assistants, choir leaders, organists or janitors; that they will not work their employes unreasonable hours; that they will, when possible, make places on their staffs for the young men who are coming well prepared into the profession of the ministry at a time when it is difficult for them to secure positions. The parallel between churches and industrial concerns breaks down at many points, but it is sound enough to furnish some food for thought.

"Streets of Paris" Are Not Paris

A WRITER in a Paris paper protests against the misrepresentation of his country by the collection of lewd shows under the name "Streets of Paris" at Chicago's exposition, and wonders whether America does not know that there is anything else in the French capital. The point is well taken—more or less. Of course America knows. Even the promoters of the show are probably not wholly unaware that there are other aspects of Parisian life. But their purpose was not to present an accurate picture of the characteristics of Paris, but to give the kind of show that the largest number of people would pay the most money to see. In so far as they guessed right—and apparently they did—the show therefore tells more about its patrons than it does about Paris. The French have some right to protest against the misuse of their name. The law against misbranding applies to food and drugs, but not to entertainment. If it did, they might bring an action, not because it is not a pure show but because it is not pure French. But their right to protest is less than it would be if nations did not so habitually misrepresent each other by picking out some real or supposed characteristic and magnifying it out of all proportion. America both follows that practice and suffers from it at the hands of others. If America, at the suggestion of the purveyors of sensational amusement, is being erroneously taught that the population of Paris is composed chiefly of nude dancers, France at the suggestion of many of her newspapers and public men is being just as erroneously taught that America is a nation of shylocks. It is a maxim of law that "he who seeks equity must do equity." Perhaps both nations could defend their reputations with better grace if each would cease to libel the other. And then, of course, defense would not be necessary.

Educating the Whites On Race Questions

SOUTHERN sentiment favorable to the development of more wholesome race relations, and expressing itself in the formulation of concrete programs of action in that direction, is always significant news. The recent conference of southern educators at George Peabody college, Nashville, was a conference not on Negro education but chiefly on the obligation of the public schools to prepare white people to deal more competently with the problems of a biracial civilization. The state superintendents of public instruction of five states were present, in person or by proxy. Attention was given to such topics as the fair treatment of Negroes and race questions in public school textbooks, with a view to such eliminations and additions as will be conducive to the building of intelligent and fair-minded attitudes on the part of teachers and pupils of both races. This is getting very close to the heart of the matter. Many of the recommendations adopted by the conference were expressive of a spirit and an attitude, rather than of a specific program. Without such a spirit, no program can be fruitful or effective. It was declared that not merely schools but "*good* schools must be provided for the children of all people, irrespective of race, color, or other condition of life"; and good schools were defined as "schools with strong men and women of noble purpose as teachers, well trained for their work, with adequate buildings and equipment and term of sufficient length to give every child a chance to develop fully its powers of soul, mind and body." Pride of race, as an incentive to noble effort, should be encouraged by teaching in Negro schools the achievements of individual Negroes and the contribution of the race to civilization, and there should be prepared for use in all schools a book giving a faithful account of the Negro to the life of our country. In their enunciation of these principles, southern educators have taken an important step toward the solution of an ancient and baffling problem.

The Beatification Of Booze

THAT a drowning man will clutch at a straw is proverbial, but it has not hitherto been known that he would clutch just as desperately at a stein. If beer and hard liquor were drunk through straws, the figure would be perfect. Even as it is, the fact if not the figure is clear enough. The public is not now engaging in its tremendous revival of beer-drinking because it is thirsty, nor is it about to legalize the sale of more potent beverages because it desires alcoholic stimulation of a higher voltage. The real cause in both cases is quite other. Never have high pressure salesmanship and patriotic propaganda been joined in such unholy wedlock. Back of it all is the economic motive: Restore prosperity; support the government; reduce taxes. And over it is spread the mantle of social respectability and the warm glow of loyalty to the administration. At a time when the whole country fears even to whisper a criticism of any policy of the federal executive lest the success of the national recovery policies should be endangered, the administration makes the restoration of liquor a part of its program and appeals to party loyalty as well as to patriotism to win support for that program. Congress and the administration together offer a bribe to the electorate

by imposing special taxes with the proviso that they shall be canceled on the first day of the calendar year following repeal of the eighteenth amendment. Swept along by this current, a church here and there joins the campaign by giving religious as well as social sanction to beer for its own financial advantage. In the local paper of a popular New England resort recently appeared the following advertisement: "For the Benefit of Saint Andrew's Church. A Night in Bavaria . . . Ice Cold Beer on draught with pretzels, FREE . . . Cabaret Show with Ruby Newman's Dance Music." The subsequent report in the same paper gave the occasion front page publicity. "The event marked a sort of new deal for such entertainments." Socially, it was a brilliant affair. The church netted a thousand dollars, and "beer did its bit in contributing to the national treasury." Saint Andrew must have been gratified. But we shall have more anon. Cocktail parties have still to be enlisted for the advancement of the Kingdom of God. It won't be long now.

The New Deal and the Ideal

IT IS TOO EARLY to have a positive opinion as to the success or failure of America's new economic policy. The policy has not yet begun to function on a large scale. The President and his NRA board are engaged in setting up the structure of a wholly untried system of industrial organization. It might be called socialized capitalism. When the structure has been erected, that is, when the codes have been accepted by all the industrial groups of the nation, or imposed upon them, we shall find ourselves living in an economic order for which there exists no precedent in our experience or in history. We are in the midst of a revolution, albeit a peaceful, orderly, and in the main a voluntary revolution. Civilization is moving into a new economy, and as Americans we may be grateful for leaders who propose to build the new order by experiment, by trial and error, stone on stone.

If, then, an experimental and evolutionary procedure is vastly to be preferred to violent revolution, by what criteria shall we judge the significance of the changes which the President is making in our economy? One does not wish to become enthusiastic about mere changes, mere novelties. Changes have always been taking place; innovations have frequently been introduced. Those of us whose memories span a generation or more recall the high hopes with which we hailed now this, now that, reform—the railway legislation of LaFollette and Cummins, the trust-busting policies of Theodore Roosevelt, the growth of interstate commerce regulation, the return to normalcy, the lower and then the higher tariff, direct election of senators, woman suffrage, and a score of other tinkering repairs which were put on the old system.

We now begrudge the enthusiasm which we expended on these things because we see that they were nothing but patches on an outworn garment. We can now see that they touched nothing radical, nothing vital. They left an inhuman system to continue to operate under its inhuman motivation — the unrestrained individualistic pursuit of gain. What we now wish to know is whether the new deal is just another such fruitless shuffling of a deck in which the high cards are, as before, all marked in favor of the privileged players. The answer to such reflections must be found by a consideration of the new policies in the light of our ideal of a just social order. Do the Roosevelt policies point toward the goal upon which our hearts are set? Shall we release our enthusiasm in the faith that we shall not eventually be ashamed for having done so?

The answer must be a hearty affirmative. From the day that he took office Mr. Roosevelt sensed the fact that the old system had utterly broken down. He took advantage of the collapse and of the chastened spirit of all economic leaders to propose a radical abandonment of the most fundamental principle of traditional business—the principle of *laissez faire* individualism. Business, he saw, cannot be left to cure itself. It has no principle of recuperation in itself. It knows only one thing, and that is to produce more goods, at the lowest possible cost, sell them at the highest price the market will bear, keep all of the profit for itself, do all this in unrestrained competition with others who are doing the same thing, and use for this purpose the labor of men, women and children who are thrust by their own necessities into devastating competition with one another for wages required to maintain their existence.

Moreover, Mr. Roosevelt saw that this system was trying to operate under conditions wholly without precedent in human history—an economy of abundance having now replaced, and probably permanently replaced, the world-old economy of scarcity.

Seeing this clearly, the new President lost no time. He projected a policy which challenged the old system at its very root. The root of the system is individualism—the principle that a business exists for itself, that is, for the profits it can make for its owners. He rejected this conception. Over against it he put the principle that a business exists for the community, that the community is the ultimate proprietor, and that individual "ownership" is hardly more than a device to secure good management of the business in the interest of the community. The management has now failed. The ultimate proprietor must therefore step in and reorganize the business on a basis which will insure its operation in a manner advantageous to the whole community.

As a principle—quite aside from the methods of its application—this is the fundamental and primary demand which characterizes socialism and communism. To have this principle laid down as the basis of the new economic order in the United States is itself a moral revolution. And to have it accepted by public opinion and by captains of industry and finance, and without any display of violent coercion, is an achievement which fully justifies Mr. Lloyd George in declaring that the experiment now being made in this country is the most significant thing happening in the world today.

Upon this basic principle Mr. Roosevelt then began

to erect a new economic structure. He acted on the assumption that the government was by its nature and by the constitution the responsible organ through which the community as a whole should exercise its rights as the ultimate proprietor of all business. And when the government looked out upon business, it saw not individual business men, or corporate concerns, but industrial units. It proposed to deal with these units. Competition and individualism are most acute within the boundaries of these industrial units. The government therefore undertook to free these industries, unit by unit, from the more gross abuses such as child labor, intolerably low wages, and long hours, which had been associated with free competition ever since the industrial revolution of a century and a half ago. It enlisted the competitors within each industry in the voluntary formulation of a code of conduct designed to abolish the labor of children, to give a living wage, and to spread out the work between those now employed and those not employed by reducing the number of hours of work for each worker. This process of clipping the claws of competition is now well enough under way to justify the faith that the new deal will be fully established in every business of the nation before thirty more days have elapsed.

The doctrinaire idealist who expends his enthusiasm only upon absolute perfection will find here plausible justification for his reserve. The exclusion of children from all industry, he may admit, is an unqualified blessing. But the minimum wage—$14, $15, $18—that is tragically low. The hours—35 and 40 a week—are altogether too long to make room for more than a fraction of the unemployed millions. His criticisms are well taken, in the light of ultimate social justice. But the critic should be reminded of three things: first, that these codes represent a considerable lifting of the standards of living in all industries, and a very substantial gain in some; second, that the basic principle of social control of industry would hardly be peaceably accepted by industry if the codes were too far beyond the range of past experience—and the acceptance of the *principle* of social control is the all important matter for the future; third, that when the principle of social control has once been established, and business has adjusted itself to working in its new social harness, the share of the workers can and surely will be progressively increased.

The one feature of the new deal which justly causes anxiety is its compromise with the profit motive. Can competition for profit be effectually regulated? That is the question to which the next twelve months' experience will provide an illuminating answer. The national recovery act sets no restriction upon profits. Yet it proceeds on the assumption that business, instead of taking for itself the maximum of profit, or ploughing its profits back into the business, will share its profits above a reasonable margin with its workers by means of higher wages, thus increasing their buying power, and thus sustaining business itself. Is this a reasonable expectation?

No one can say. This is the point at which the experiment is most delicate. If the controllers of capital could be counted upon to limit their acquisitive impulses, the new deal would be an almost inevitable success. Here, however, is the spot to which makers of public opinion — the newspaper, the educator, the statesman and particularly the Christian preacher— must direct their attention. We have a new economic system. It is, in principle, socially controlled, except at one major point—the point at which the profits are taken. It was at this precise point that the old system broke—the owners of capital grabbed the profits, or over-expanded the plant with an eye to greater profits in the future, and left the workers without adequate purchasing power to consume the goods which they helped to manufacture.

Will the new system work any better? For the time, at least, the answer will depend upon the character of the men who own or control capital—upon their self-discipline, their far-sightedness, their devotion to the public welfare. If the dividends of big business and small business alike were voluntarily restricted to 6 or 8 per cent on the actual capital invested — not on watered stock — and the remainder of the earnings paid out to wage workers, this country would be in for an era of distributed prosperity such as no people has ever experienced.

But can human nature which has been so long conditioned by the stimuli of capitalism discipline itself, while still subject to the same stimuli, to the point of curtailing its greed for profits when profits are to be had? It is a big question, and one not to be foreclosed on any grounds of *a priori* impossibility. If the Christian church once sees what is involved, it will find here the most challenging moral issue with which it has ever come to grips, the issue of persuading its members to the actual renunciation of profits, voluntarily, on behalf of the general good.

If, however, capitalistic human nature proves to be incapable of reaching such a level of self-restraint, there yet remains the recourse of limiting profits by legislation. But, of course, this will mean the definitive abandonment of capitalism. A system limiting profits on capital investment would not be full-fledged socialism, but it certainly would not be capitalism. The label does not matter. But it is interesting to reflect upon how simple the last decisive step will be in breaking completely away from the capitalistic system. This is still in the future. The President and his counselors do not now, so far as is known, contemplate any restraint upon profits. But the issue will inevitably arise under the new order unless the buying power of the public is kept up to the level of production.

The new deal thus points distinctly in the direction of a final break with the capitalistic system, and has already, by its adoption of the principle of social control of industrial process, gone far on the path of socialization. But it has not gone far enough to determine whether its future will move toward socialism or toward fascism. That will be determined by the success or failure of the new deal. If it works moderately well during its first year, it is reasonable to expect that its further development will be peaceable, and in the direction of more consistent socialism. But if it is un-

able now to vitalize the economic mechanism and start both production and consumption, or if it starts and then stops, the forces of violence are ready to take the helm. And if violence comes, the new deal is good stage-setting for either fascism or communism, with the advantage in favor of fascism. For this is America, and the seizure of control by the employing classes is conceivably a line of much less resistance than would be its seizure by our hardly class-conscious proletariat.

That contingency, however, rests with the future. For the present, the appropriate mood should be one of courage. No country has come up to the economic revolution, which the whole world now confronts, under such favorable and grateful conditions as the United States. Our leaders have so far been wise beyond the expectations even of their most sanguine partisans. The public is solid in its support. The unemployed have shown amazing self-restraint and patience. Congress has been fully cooperative. Business is doing its part in accepting the unfamiliar theory of the new order. We have here the elements for making a crucial economic experiment whose results will be instructive and profitable not only to this country but to every people in the world.

Yes, But—

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you ever caught yourself wondering why it is that in those countries where the Virgin Mary has been, and still is, most exalted there should be so little practical equality meted to women? I confess to having no satisfactory explanation. There is a good story in Grimm's "Household Tales" about St. Bernard. He is said to have been kneeling before the image of the Virgin. As he uttered the words, "Oh gracious, mild, and highly favored mother of God," the image by a miracle began to speak and to say, "Welcome, my Bernard!" Whereupon, with true masculine form and ecclesiastical fitness, the saint burst forth in a remonstrance: "Silence! no woman is to speak in the congregation!"

This same paradox is "writ large" in classical literature. There's dear old Euripides creating a character like Alcestis, and stirring our sympathy with "Medea," "The Trojan Women" and "The Suppliants," and yet his Hippolytus cries:

> Wherefore, O Jove, beneath the solar beams
> That evil, woman, didst thou cause to dwell?

and even in the lips of Iphigenea he fixes the admission, "More than a thousand women is one man worthy to see the light of life." Then we listen to Lucretius, whose ambition extended to the search for the "Nature of Things," pontifically affirming that "the male sex in general far excels the other in skill and is much more ingenious."

How do you explain even the great Paul, Mr. Editor? He could insist that in Christ there is "neither male nor female," and yet he would have been shocked by the modern Samsons who display in their barber's shops the NRA sign, while increasing their income by decreasing the glory of a Delilah's locks. Whether "the head of the woman is the man" or not, and whether the woman's voice must not be raised in church or not, the fact remains that the first is only a legal fiction, and the second is practically nullified because they secure their rights *sotto voce*.

Then, sir, there's Milton, "the organ voice of England," whose *vox humana* stopped at full equality for women. Magnificent as is the description of the ladies in Book VIII of "Paradise Lost," it is seriously conditioned by his Adam who "smiled with superior love as Jupiter on Juno smiles," and by his Eve who näively acclaims her spouse: "My author and disposer, what thou bidd'st unargued I obey."

It is your galley, Mr. Editor, and not my gall that limits the subject; yet "one word more" about two Victorians. First, there is the strange position of Herbert Spencer. In his "Sociology" he sees plainly that women will have political equality, but advances the fear that if ever "the ethics of the family" get mixed up with "the ethics of the State," then "the greatest benefits must be given where the merits are smallest." Hence the postponement of the entry of woman into politics is something devoutly to be wished. The other is Ruskin, who spilt beautiful rhetoric over womanhood in "Sesame and Lilies," and actually extended to them all knowledge "to understand and even to aid the work of man"—*except theology*. Perhaps he anticipated Mrs. Besant, Mrs. Eddy and Mrs. Aimee McPherson Hutton, but even unto these last there could have been found an alibi in a husband. In any case we men are a little breed. We bless unctuously with an amendment while our hearts are constitutionally far from reality. I remain,

Yours for a "Yes, and—"

QUINTUS QUIZ.

Summer

LET Spring be laughter and Autumn tears.
Let Winter be sorrow and the year's
End as well as the end of the leaf.
Let other seasons be joy or grief;
But Summer is a fulfilment, an ocean
Of feeling too wide for mere emotion—

The oatfields brown and the cornfields green,
And groves and rivers in between,
And dusty roads and burning heat
That lays all life beneath your feet,
And all the world flaming and wide
Like a mighty ocean on the countryside.

RAYMOND KRESENSKY.

Today

TOO long we seek, O Lord of High Adventure,
The spell that lures in ancient tinseled glory.
Strike every idol down, renew our vision,
Teach us to see our age, and sing its story.

THOMAS CURTIS CLARK.

"All Over Forty"

By Charles M. Sheldon

OF COURSE when the Kellogg peace pact was signed by the great powers and by most of the smaller nations, the world regarded that as a step toward the outlawry of war. It was a significant chapter in the history of international relations. But when the second disarmament conference at Geneva affirmed faith in the different clauses of that pact, it added, as you will remember, an additional clause which is the reason for this plain narrative. The clause, which was debated at length, was as follows:

> In the event of any war that may be imminent between the contracting powers, all citizens of all the countries signing this treaty who are over forty years of age shall be conscripted for military service, and all citizens under that age shall be free from all such military service, and shall remain at home in their respective countries.

It is reasonably certain that when this clause was accepted by the powers there was not the slightest expectation that any war could possibly arise between the nations bound by the treaty. But it is still true that in this world of men human passions are still stronger than treaties on paper and promises made in the enthusiasm of supposed international friendship. The war that threatened only a short time after the conference was more than a thunderbolt out of a blue sky. It is not necessary for me to go over that historical event, so well known. The main thing which is the cause of this recital is the astonishing result that followed the declaration of war, namely, the enlisting or drafting of "all citizens over forty" for military service.

The real significance of this "all over forty" did not make itself felt at first. It was a gradual apprehension that grew upon a bewildered citizenry, which may perhaps best be illustrated by what happened at my own home, in a series of hysterical conversations that went on in thousands of homes all over the United States and other countries.

Scene at our breakfast table the second morning after the startling headlines announced the impending war:

"But it is simply preposterous!" (My wife speaking). "It does not mean that you and I, Henry, are actually going to be drafted, and sent to the front! Even if it is the law, it must mean only men! No law can compel women to go to war!"

"Why not? It says 'all citizens over forty.' You are a citizen, therefore you are going to be drafted. Also, as you ought to know if you have read the paper this morning, the world court has handed down a decision that women as well as men are included in this treaty clause, and there is no way to evade the draft. We have got to go to war, or go to jail, and that is that."

"But it is simply terrible! It is unthinkable! It is—" my wife stopped completely overcome, and my older son ventured to comfort her with the rather uncomforting remark: "It sure is terrible, ma, but what can we do about it?"

I may as well say right here that my family consists of my wife and my two sons and a daughter. The children had come over from their homes to see us just as we were finishing breakfast. My sons are in business here and not married, but my daughter is the wife of a young surgeon who has been struggling, since he did his bit during the great war, to get a practice here. You understand that this talk was going on while we were seated at the table and we were all very naturally greatly excited by the situation and keenly alive to the astonishing possibilities of what would be meant by "all over forty" being compelled to get ready for war. I am sure you all get the setting to this family drama, but nobody will ever be able to appreciate the exciting atmosphere that surrounded that table on this particular morning after the reading of the mobilization news in two-inch letters on the front page of the morning paper. They surely looked as black as a mortuary hearse to all the citizens "over forty." I should have told you that my sons' names are George and John, and my daughter's name is Alice and my wife's is Mary.

"We cannot do anything but obey the law," I said as calmly as I could. "We shall be drafted and shall have to go into this war."

"But," my wife managed to exclaim, "it surely does not mean that ministers of the gospel will have to go to war and fight and kill people. You don't mean to tell me, Henry, that such a thing is possible in this age of the world, and in this Christian land?"

"Well, Mary," I found myself saying, "I don't know just what you mean by 'this age of the world.' If you mean that we have got on any in the way of being more civilized than they were in Napoleon's time, please remember that in 'this age of the world' we killed more young men in four years than Napoleon killed in eight. And when it comes to living in 'this Christian land,' that remains to be proved. Meanwhile, being a law-abiding citizen, and having for several years preached to my people to obey the constitution, and serve on the jury and tell the truth about their taxes, I cannot very well try to avoid this draft without being charged with hypocrisy and inconsistency. Besides, my dear, I don't see how I can get out of going, anyhow. The clause says, 'All citizens over forty', and you know I passed my sixty-first birthday last February."

I may as well say right here that I am the pastor of a church, the name of which you could pronounce if you saw it in print, and I have a decent salary and a good people for the most part, and I have been in the ministry for more than thirty-five years.

My wife seemed too stunned by the whole affair, and I doubt if she paid much attention to my remarks as I went on.

"Besides, why shouldn't ministers of the gospel go to war and fight and kill people? Hasn't the church been blessing war all through the centuries, and are there not more statues of military heroes in the cathedrals of Europe than of missionaries of the cross? And during the great war didn't ministers of the gospel preach the duty of doing our bit, and didn't many of them at Rotary and other club meetings damn the kaiser and shout hallelujah when the press reports told of a slaughter of the 'enemy' and the blowing to pieces of human bodies with the newly invented bombs made in our own scientific laboratories?"

At this point our daughter spoke out.

"And you might add, father, that you old men stayed at home and held indignation meetings against the 'enemy,' and you were the ones who urged the young ones to get into the game of war and go over and clean 'em up. And while I am awfully upset at the thought of you and mother going to war, I hope you will not forget what some of us had to go through eighteen years ago. Do you remember that Claude" (the name of her husband) "and I were engaged when the war was declared and we went into it, and how awful it was for both of us—just as bad as if we had been married, only worse—and the suspense and waiting and terrible uncertainty of it all? Well—"

"Do you mean to say, Alice, that you don't think it is awful and unthinkable for me and your father to go to war and shoot off guns and poison gas and things and actually kill people?" My wife seemed to be waking out of a bad dream or just walking into one.

"Of course I think it is just awful, mother. But I don't think it's a bit worse than what millions of young folks had to go though. You and father have lived a good many years, and—"

At this point my younger son got up and went over to where his mother sat and put his arm over her shoulder and said: "I'll tell you, ma, how you can get out of going to war and killing people, even if the law does say 'all citizens over forty'."

I should have said it was his left arm he put around his mother. He lost his right arm in the Argonne.

"Well, John," she said feebly.

"No one would ever believe you are over forty, ma. You don't look over thirty-five. I'm ready to swear to that, myself."

"Your mother is fifty-seven," I said before I thought.

"Fifty-four," my wife countered. "You are a dear, John, but O what shall I do? It does not seem possible that all the women in our church who are over forty, and the members of our Chaldean club—and most of them are older than I am—will be drafted and go to war! It's a hideous dream. It cannot be true."

George, our other son, spoke up.

"Of course, mother, you won't have to go to fighting right off. It will take a year or two to learn how to load and fire. You will have to go into camp and get drilled and learn the military language and get up at five-thirty when the reveille sounds, and it will take time to learn how to handle your side-arms and fall in at the double-quick and all that. The use of the bayonet will take at least six months of your time before you can learn how to jab it into the dummy in the right place.

"Stop it!" I said sternly. "It will be bad enough when we come to it without anticipating the details. But of one thing we may be very sure. The law about 'all over forty' is very explicit, and I do not see how we can evade it, or claim any favoritism and escape the draft. Your mother and I are in for it, and we shall have to make the best of a terrible circumstance."

Well, we sat there in the family circle and talked and talked, and in between the exciting language someone was busy answering telephone calls from members of the church, wanting to know if it was true that all citizens over forty would be drafted, and if I was going and if my wife would really have to go. But there was only one answer to all these questions. The law was plain, and it must be obeyed, because in time of war a citizen is a slave of the state. His church and his home and his business don't count. All that counts is being a good citizen and marching off to die for one's country.

I shall have to skip over a lot that happened between the terrible announcement of the declaration of war and the mobilization of the troops made up of all citizens over forty. The regular process of camp training had to be undergone by all the countries involved in the war, and this process would naturally take much longer than it would if the troops in the draft had been younger. But the day came at last when our company was finally formed and ready to start for the training camp which was located down east a long way from where we lived. I am not able to describe the scene at the railroad station when we embarked in the train that carried us off. The entire town was down at the depot to see us off and the excitement and enthusiasm was something never equaled in our parish.

I spoke of our "company." I should have said our "companies," for the army regulations had passed an order that the men companies and women companies must occupy separate camps. It is true these camps were not far apart, but it was considered best for military discipline that they should be separated by several miles. There was some protest on the part of a few of the men, but in time of war of course every good citizen obeys the army rules, no matter what they are; and, in fact, I found after the train started—the women being in coaches all by themselves according to the army regulations—that some of the men, members of my church, seemed to be reconciled to the separation from their wives, and not disposed to make any fuss about it, indeed regarding the whole affair as a sort of picnic, and talking in what I would call a loose way about being free now to do

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as they liked. I did my best as a minister to rebuke this levity, but conditions under the abnormal excitement did not seem favorable to sermonizing and I finally kept still and put my mind on what lay ahead of me and my wife in the astonishing adventure upon which we had embarked.

I do not need to say that our children were at the train to bid us goodbye, and they loaded us down with all sorts of bundles of food and canned goods and flowers, and just before the train started they kept saying, "And don't forget to write! Don't forget to write!" And of course my wife and myself kept saying, "We won't forget to write." And I could hear my wife, who was in the coach ahead of mine, say to Alice as a parting word, leaning far out of the window to say it, as the train started: "Don't forget to defrost the frigidaire, and put the milk bottle out before you go to bed!" For I forgot to say that it had been arranged before we went away that Alice and her husband would make their home in our house which was much better than theirs. Owing to the old doctors all being drafted, it left several good openings in our town for the young ones under forty. Alice's husband did his bit as a young surgeon during the war, and being only thirty-eight he was very glad to stay at home and look after his kiddies and his new patients.

Well, we finally got located in our training camp, after a rather embarrassing and painful series of farewells between husbands and wives, and the strange life of military training began. I won't try to tell all about that, but a part of what happened to those over forty who were drafted will have to be told in the letters that came from the two camps to the folks at home.

* * * *

The children were all up at the old home place that night when George read out loud a letter he had just received from his father.

"Just listen to this, folks. It's terrible! Here's what father says:

Dear Children: So many things have happened since I began this strange camp life that I hardly know where to begin. But to make a start, what do you think—my senior deacon, Judge Tompkins, is our company's second lieutenant! How he ever passed the examinations is a mystery to me. You know I determined to be only a private, because the privates are the only ones who do the fighting, and I made up my mind when I went in that I would go the entire way and die if necessary for my country in order to put an end to war.

Well, I can't tell you how disagreeable and bumptious Tompkins is. He takes delight in appearing in the mess room at the most unexpected moments. As you remember, it is the invariable rule that when an officer enters the room all of us must leap to our feet and give the proper salute. If Lieutenant Tompkins comes into the mess room a dozen times a day he comes two dozen, at times when some of us are doing things that make it very embarrassing.

Only yesterday (and Alice will excuse this reference), I was sitting on my cot trying to sew up a rip in my khaki pants, and I had taken them off in order to get at the place where the rip was, when without any warning Tompkins suddenly appeared. The rest of the boys bounced up and gave him the salute, but I didn't see him, and when I finally raised up, wondering at the silence, what should he do but bawl me out in front of the whole company and order me on police duty for a whole week.

Of course I have sworn to obey all military orders like a good soldier, but there have been times in this training camp when I have felt like killing the second lieutenant.

"Folks, isn't that just terrible!" said George, pausing in the reading. "Just think of father wanting to kill any one! And his senior deacon at that! But just listen to this":

I don't mind telling you that Tompkins is an insufferable ass, all stuck up and swelled out with a little brief authority. Wait till I get back home. I'll see that he is never elected deacon again. Well, enough of that.

The training isn't so bad, except the unholy hour of the reveille. Just why we have to get up at the sound of that bugle is a mystery to me. You know we never thought of getting up at home until seven-thirty, and when we did, we didn't have to go through military motions with a heavy gun before breakfast. I hate to say it, but more than half our company are in the hospital on account of rheumatism and stiff joints and indigestion. They are not used to so much potato and baked beans and smoky bacon and hard-boiled coffee. The absence of so many of the company on account of sick leave puts double duty on the rest of us so that when the reveille or revelee or revele (I never did know how to spell that word) sounds, I am tempted to tell the doctor to put me on the hospital list, but if the thing goes on as it has started, before the end of this month there will hardly be a single able-bodied man fit to train. I have often wondered who it was that had to get up and blow that bugle before we get up. I have been told that it is Tompkins and that he puts his watch forward just to rob us of necessary sleep. If I ever get a chance when the fighting begins over there and he gets in the firing line (only there is small chance of that)—but if he ever does, well—

Your mother writes me that things are interesting in her camp, and no doubt she keeps you posted. Keep the home fires burning and don't forget to turn off the gas torch in the furnace when spring comes.

But I must get some sleep before that blamed bugle sounds revaille, revelee, revele again. Affectionately,

Your Father.

There was a dumb silence around the table, broken by George.

"Did you get that picture of father sewing up a rip in his khaki pants? And wasn't it vivid, that picture of Second Lieutenant Tompkins bounding into the mess room in one of his two dozenth times to get his coveted salute? But doesn't it stun you to think of father using a word like 'blamed' in front of that reveille, however it is pronounced?"

"Sounds like old times to me," said John. "And when it comes to killing the second lieutenant, I say three cheers for the pater. I hope he gets a chance to do it."

"But isn't it awful what the war is doing to father!" cried Alice. "What sort of a person will he be when he gets back from the war!"

"Don't worry," said John. "At the rate the company is filling the hospital there won't be a fraction of a corporal's guard to go to the front. Mark my word. That bunch of over forty will never see the smoke of anything but smoked bacon."

Alice seemed very thoughtful, but after a general silence she said, as she took a letter from the writing desk behind her:

"I have a letter here from mother: It came yesterday. I hardly dare to read it. Just awful what mother is going through. It does not seem possible."

"Can't be worse than father's," said George. "Read it, sis, and don't skip."

So Alice began slowly:

Dear Children: A whole book couldn't tell what is going on in this camp that is training our company of over forty. Over forty! If most of these old women aren't nearer sixty-five I have lost my sense of measurement.

Well, in the first place we have a terrible person for our captain in the shape of that old Mrs. Gorgon. You remember her, Alice, when she was president of the woman's club six or seven years ago. If I do say it, the war department couldn't have picked out a worse captain than she is. She is at least sixty-seven, and as homely as these unpainted barracks. She has the most insufferable look on her wrinkled face when she reviews the company, as if she were the only member of it who knew anything. But she gets her orders so mixed up that yesterday on the parade ground she gave an order in such a way that half the company turned around and marched into the kitchen and the other half grounded arms and sat down to rest.

Of course we are not all the time drilling and learning how to kill the "enemy" and all that. We have time for recreation and have organized two sets of bridge and every evening we have some very interesting games, and while as you know I have never believed in betting or playing for stakes, during war things are different. So I have finally decided to do as the rest do and not be odd or queer, and last night I won a dollar. And the thing that amused me was that Captain Gorgon condescended to sit at our table and as she was on the opposite side of my partner the money she lost came to us. She got huffy at that, and refused to play any longer. Served her right for sitting in with private soldiers. Officers are not supposed to do that, but she doesn't know her place.

Alice paused in the reading and looked up.

"Isn't that too awful! Imagine mother playing cards for money! But the worst is yet to come. Listen."

I hope you children will not feel like judging your mother for any changes in habits while she is in this dreadful camp. But the life here is terribly monotonous, and we have to do something to relieve it, especially when one has to live in close quarters with a lot of old women who are not any too congenial at any time.

Well, I am leading up to it gradually, but the other day we had a visit from some Y.W.C.A. girls and when they left they gave each of us a box of candy and some cigarettes.

I hardly know how to tell you, but when some of the women began to light up, and the smoke drifted across the mess room I felt it was not worth while to stand out against it, and so I joined the rest, and if I do say it, I rather liked it. And after all, the Y.W. gave us the cigarettes, and the Y. can't do anything very wrong after all. Why, I am one of the trustees at home, and have always as you know been a loyal supporter.

Well, I must close this with the hope that you are all well, and that everything is going on all right at the house. Don't forget to water the house plants and defrost the frigidaire regularly. Love to all from Mother.

P.S. I forgot to tell you that more than three-fourths of our company are in the hospital wards on account of rheumatism, stiff joints and indigestion. I am all right so far, as I am the youngest of the company and I can stand more than most of these old fossils. I am determined to stick it out as long as Captain Gorgon, who complains all the time of the rice pudding and smoked bacon and hard-boiled coffee. How I would like to see her sent to the hospital! Old cat!

Another silence around the family table, broken at last by Alice.

"Isn't it perfectly dreadful! Can you picture mother smoking cigarettes? What is the world coming to! And think of her calling that old Mrs. Gorgon an old cat! Mother never used that sort of language even of people she did not like."

"Charge it up to the war," said George.

"War?" said John. "If I am not much mistaken, before this company of mother's gets trained for war they will all be in the hospital, ready for pensions."

"Well," said Alice, "I hope something will happen to call this war off before all the old ones over forty are in shape to fight. And then what a fine time we will all have going down to the station to welcome the companies home!"

"You bet," says George. "I can hardly wait. Won't we deck out the old town with bunting and red fire!'

And, as a matter of fact, George did not have to wait very long. For you will remember what a thrill went over the world when the news burst over the wireless and broke out on the front page of the Morning Shudder that the countries at war had all agreed to settle all their differences by pacific means, on account of the fact that the mobilized companies of all the countries of men and women citizens over forty had become invalided and were members of permanent hospital wards in the camps, so that there remained only a small handful out of the millions of drafted citizens left who were fit to take up arms and die for their various countries and so put an end to war. So a general armistice was signed before a single shot was fired and the companies began to drift home as soon as they were fit to leave the hospitals.

And that was a great day when the companies arrived in our town. Alice and George and John and all the citizens under forty were down at the station to see the train come in. It was the sight of a century of progress to see the unloading of that train. The old men and women came limping down the coach steps assisted by their young relatives and friends, and the stretchers and wheel chairs and ambulances formed a glorious procession that led from the railroad yards up to the courthouse square where the old vets received the ovation of their old lives.

"Three cheers!" shouted George and John and the multitude in unison. "They saved us from war by not getting into it! They refused to fight because they were not fit!" And the cheers echoed over the town in honor of the crippled ranks of those over forty who had gone out to put an end to war.

And to crown the day for Alice and George and John—who was that at the head of a small detachment, not in wheel chairs or stretchers, but mother! She marched proudly along, as the captain promoted in the place of old Mrs. Gorgon, who had finally succumbed to the camp training and the smoked bacon and hard-boiled coffee and rice pudding. Mother, in her khaki uniform, in which she, during the days to come, would be seen parading up and down the main streets of the town, proud of her war record and not ashamed to make it known.

And that evening, after supper in the old home, with all the children present, the events of the camp life were lived over, and as the hour grew late the minister pulled a big black pipe out of his pocket and filled it with a heavy tobacco and set it on fire; and his wife lighted a cigarette from a large package taken out of her blouse, and offered one to her daughter. As the smoke began to fill the sitting room Alice asked to be excused and went out on the porch and was followed in a few minutes by George and John. The last one out closed the porch door and they sat down and breathed the fresh night air, in silence.

George broke it. "I wonder where father got that tobacco. Isn't it awful!"

"But did you see what mother did at the supper table?" said Alice. "She reached across the table and speared a piece of meat off father's plate with her fork! I thought I would die."

"And did you hear father swear when his first match failed to light that bunch of oakum?" asked John. "And to think we shall have to live with them all the rest of our lives!"

"But they kept us out of war. Don't forget that," said George.

It was a very quiet and starlit night. George looked up at the planet Mars and after a while he was heard to say, "Old Mars looks unusually red tonight."

"Probably blushing on account of the 'All Over Forty'!" said Alice. And that was the end of an imperfect day.

The Ethical Dilemma of German Christians

By E. G. Homrighausen

Geneva, July 17

KARL BARTH is still professor in Bonn. His brochure entitled "The Existence of Theology Today" has not only been published, but the first edition has been sold out and a second asked for. While he is allowed to pursue his teaching of theology, pressure is being brought to bear upon him from a number of quarters so that he is not at all happy or free to express himself. Nazi students upon the campus and in his classes, as well as university authorities who in most cases throughout Germany are directed by and are responsible to Berlin, form a wall of censorship which Barth cannot escape. Many of his followers feel that he will be dismissed at the close of the summer semester and talk has already been circulated in the Swiss church relative to a chair in Berne or Basle. (Barth would hardly go to Zurich, because he and Brunner no longer agree!)

My thoughts go out to Barth's students these days. Nothing serious dare happen to *him*. He may, like Paul Tillich, be given one of those indefinite leaves of absence which so many professors have received in the last year. But his German students are being thrust into a dilemma that may yet prove whether Barth's theology is too abstract and absolute for practical application in a matter-of-fact situation. For that reason many are wondering whether Barth can hold his German students. At present he has large classes.

Those acquainted with Barth's thought know that his weakest spot is his ethic. Today the most heated arguments in university corridors are over the ethical issue between Hitlerism and Christianity which Barth has raised with a typical Swiss boldness, born of a democratic temper. Is Barth's ethic too absolute? Does it paralyze all ethical action? While he says no to Hitlerism, has he a specific plan of action?

I have had ample opportunity to chat not only with Barth, but with students—nazi and others—and with party leaders and civilians about the real ethical issue in the German revolution.

Barth's Students

Barth's typical attitude is that God is in the "world" of affairs, but he is hidden. We cannot "place" or "fasten" him in any situation, no matter how good the cause may appear. God cannot be identified with historical phenomena uncritically. We cannot say blankly that any event *is* God's will. Therefore Barth has nothing but condemnation for nazi enthusiasm which parades under the name of religious faith. The identification of Hitlerism, in Hegelian fashion, with the absolute God who resides within the universe, branding it "German Christianity," seems to Barth to identify the gospel of Jesus Christ with the "world," to dilute essential Christianity, which is eschatological, with naturalism. That is the radical element in Barth. He sees that no new Germany will be eternal; no amount of oratory and enthusiasm can save it from its final decay. The "world" is, after all, an entity that is relative and it simply cannot get away from its transient nature, which eventually cannot make *itself* into anything eternal. God's real nature is known only through his Word in Christ and that reality is known only through an obedient and surrendering faith. Nazism is a blasphemous reading of the absolute into the relative, a deification of the passing and the mundane. Such a theology may satisfy the Hegelians, or the followers of the theology of Troeltsch — as Tillich! But it is not Christian!

Now it is easy to see the conflict which many of Barth's German students are facing. It is either a cross-bearing, redemptive, repentant pacifism, or par-

ticipation in a matter-of-fact situation that is a compromise—but one that is to all appearances attractive and justifiable.

I sat at coffee with a young Barthian who that afternoon had been ousted from the student body because he dared to follow Barth's position to its bitter end. He dared to sign a petition of protest against the doctrines of the "German Christians." A meeting was announced for all students wishing information regarding the proposed new church alignment. But the speeches grew so hot that it was voted to send a word of approval to Berlin. The Barthian guests walked out and issued a counter protest to Berlin demanding that student gatherings should not be so designedly controlled for propaganda purposes, apparently from Berlin. Since this particular student's name headed the list of counter protesters, he was ousted from the student body. This meant that he lost his credits and his student caste and stood in danger of being denied a position. He faces ostracism, boycott and general "cold shouldering." He is paying a high price as a follower of the Barthian ethic. Is it justified in the face of the situation?

The young nazi has a clever way of demolishing Barth's position with a logic that fairly sweeps you off your feet. The red-blooded German thinks of Hitlerism not so much from the political angle as from the mystical. History is being made, a moral and cultural resurrection is taking place. The soul-life of Germany is coming to expression, they say. (German students studying elsewhere are eager to get home to participate in the new crusade.) The young nazi will admit that Barth may possess the ideal solution, but he feels that men are living in a world of relativities and they must act in the present. For him, Barth's condemnation is too sweeping, his absolute too high.

The Young Nazi's Position

The new nationalism, says the nazi, is not a state deification! On the contrary, it has basic Christian elements in it. Its leaders are men of sincere passion, who have the welfare of the people at heart and who are slaving in an ascetic spirit to rehabilitate the religious and cultural greatness that once was Germany's. Germany has gone through a hell of slavery, disillusionment, hunger, inflation, international servitude, and a liberalism that threatened her disintegration. She has stood at the brink of bloody communism which would have destroyed her Christian heritage. Now she is coming to consciousness, she is being born again. Every German who will bear the name must enlist, or be branded a traitor. This is no time for intellectual quibbling, this is a time for action. God wills it! Anyone who will deny the presence of God in this movement will never admit God's presence in any event. Hitlerism is not anti-religious, it is a divine emergence meant to liberate. Hitler is no arbitrary demigod, he is the chosen Fuehrer—Crusading Leader.

The church, says the young nazi, is not asked to worship Caesar! She is asked to stop her atomizing liberalism, to unify her eccentric groups which have recently threatened the psychic unity of the reich. She must lend her spiritual sanctions to undergird the nation as Luther did in the days of the reformation when he gave Germany her folk songs, her German Christianity, her Bible. The church must again be an expression of Christianity in German cultural terms. She is no supra-national institution, suspended in the heavens! She is human. She is a part of this world. She is protected by the state. She must again be put on a pedestal of prestige and honor. She must religiously educate her youth. Her ministers must take on new dignity. Besides, Hitlerism has stopped communism whose victory would have raised havoc with the Protestant church. Has the church forgotten that debt? Has not church attendance increased since Hitler came to power? A church that claims to have an absolute Word of God that is not responsible to the state will be the source of all sorts of sectarian, chaotic and anarchistic thinking which will make a psychic unity of Germany impossible. Germany is in a desperate situation and for that reason no one must insist upon his rights. So argues the young nazi against Barth's position that the basis of the existence of the church is not created by or amenable to man, but by God in his special Word. When the church succumbs to the state, she is no longer a church, says Barth.

What Germany Has Endured

Another thing — Barth is a Swiss, says the young nazi. He does not know Germany. He did not endure our post-war hell, our betrayal at the hands of our leaders, our civil strife and chaos, our humiliation through a foreign occupation, our stigma as the sole guilty party in originating the war, our humiliating peace. He never knew the exasperation of our political chaos, the foolish economics of the social democrats who drove us helplessly into debt. He has not felt our righteous resentment against Geneva's political hot-air and international fickleness which will not let Germany live—or die! He does not know the humiliation of a Dawes plan and a Young plan. He does not know the real communism. He is only a theologian. His talk about abstractions does not interest us. Barth may be a great man, but right now we need activism not passivism. Barth, says the nazi, cannot deny that our feelings along this line are born of a righteous, yes godly, motive.

Further, when German youth gives up flapperish ways, who will deny that they are motivated by a brand of religious asceticism? (Everywhere we see placards "The German Woman Does Not Smoke!") Dare Barth affirm that when youth turns from a life of loose morals, individualistic pleasure-seeking, atomizing liberalism, to a life of Spartan discipline and ascetic slavery to the new group ideal, it is not expressing a religious virtue? Will he say that the drift of women away from study back to the home (the number of women studying in universities is falling), the drift from sex freedom, from nudism, from the degenerated drama is all of the devil? To those who really know, this spirit is a part of German Christianity.

Yet more, Germany may yet prove to be the nation to throw down the gauntlet to post-war international

statesmen. Talk may yet be turned into serious action. Germany will go her way to selfhood through blood, ostracism and hunger if need be, but she will go protesting against an unjust world. Germany does not want another war, she wants a self-respecting existence. And that is a legitimate desire, under God! Germany's marching youth and protests are not revivals of the old militarism, it is said. She is done with that. She is marching because she is a regimentally-minded nation, and she can think of no better way to make a man lose his egoism than by marching in a group. It is in the nazi ranks that rich and poor, aristocrat and peasant, march together, blending their personalities in a blazing vision. Is not that a Christian virtue?

If Violence Comes

Violence may have to come, as major operations come when there is nothing left to do. As such it is justified, if it is done with restraint and as a duty to reach a high goal. Revolutions as decisive as Germany's are not to be judged by absolute ethics! We must live in our time and age, says the nazi.

Will Barth be able to withstand these arguments, which are more than logical? They are animated by a martyr's will-to-die. Will Barth be able to counteract this activism with an activism of a different kind, but as passionate? Should he? Or is he wrong? If he is wrong in his absolute position, what shall we say of the martyrs who died for an absolute, uncompromising ideal? What of Jesus' cross? What of the persistent eschatological element in the New Testament and in historic Christianity? If Barth is right, then what shall we say of Hitlerism, of thousands who died in what they thought righteous, liberating wars, who believed coercion and human relativities could be sanctified by a Christian apologetic? What of human values—yes, of Jesus' incarnation? Is there no middle ground between Barth's high, redemptive, forgiving pacifism and Hitler's compromising, corrective, puritanic activism? (These terms are so unsatisfactory. The pacifist is active, too, but in a redemptive sense. Barth participates in the world of affairs, but always with the thought that he is engaged in something requiring forgiveness. His chief objection to Hitlerism is its naturalistic Hegelianism, which it makes into a revealed religion of the absolute.)

Is God identified with history? Is any situation the will of God? Are revolutions justified? If we give a negative answer, then we may never act! If a positive reply, we will be involved in all sorts of compromises, every one of which will plague our consciences in moments of sane and sober reflection!

This issue is the most hotly debated on German campuses. I ask my patient reader what he would have answered the student who was dismissed from the student body, who asked me for a word of counsel in his bitter plight? What *should* I have said? What *did* I say?

I left Germany happy that I did not have to make the choice—but sobered in my eagerness to ask people to follow the cross! But I was sad of heart that sane, high, ethical action based upon faith's highest vision is made impossible not only by the German situation, but by every situation I face as a human. If I were a German would I be a nazi? Or a consistent follower of Barth? Barth is eternally right! But . . . ! "Who shall deliver me. . .?"

BOOKS

Economic Planning

THE FRAMEWORK OF AN ORDERED SOCIETY. *By Sir Arthur Salter. The Macmillan Company, 75 cents.*

A PLANNED society is the theme of this book, as of many others called out by the economic crisis. True, certain men were thinking in terms of a rationally organized society before the depression, and Sir Arthur Salter was one of them. He has elsewhere in books and magazine articles contributed toward the development of that idea. But the depression has revealed the need of some kind of economic planning and provided an audience to listen to any schemes that are available.

Here is presented in concise form a general plan for the organization and control of economic facilities. The argument proceeds on the assumption that there is pressing need for a new economic system, in view of the evident breakdown of the present system and of the improbability that the automatic system will ever function again as it did in the past. The framework of a new economic society proposed by this author calls for no radical disruption of the present system. Definite planning of the processes of industry is necessary to keep a balance in production and consumption. A system of control in the price rates must be introduced. But such an organization of finance and industry should come largely from below, from the institutions themselves, and not be superimposed from above. It is the belief of the author that there should be as little outside and overhead supervision as possible. The government should take a hand in planning only so far as to prevent suicidal competition within the ranks of industry and to protect the public interest. What outside supervision the plan requires would be supplied by a "national economic council" which would cooperate with the institutions of industry and with the government. This framework leaves large room for free individual enterprise.

Sir Arthur Salter is not blind to the difficulties in the way of such an organization. He merely hints at them in passing. But they are possibly more stubborn than most men with a plan realize. No plan of organization, however perfect it may be, will work unless the men involved are willing for it to work. And nothing is said in this book about the most difficult of all problems, how to induce men in industry to initiate plans of economic self-government in the interest of the general public. The economic man has not generally been famous for his willingness to subordinate immediate profits to the public welfare. One need be accused of nothing more than gentle cynicism for observing that one of two things is necessary to persuade leaders to set up such an organization: either the prospects of in-

creased profits or coercion from some external superior power.

This book is more valuable than its size would indicate. These three chapters were first delivered as lectures at Cambridge university. In the interest of brevity much is given in compact form. It serves as an excellent introduction to the idea of a planned society. Any who would like to know the general meaning of "an ordered society" without reading a large book to find out could do no better than get this. Besides a plan for the ordering of our economic life, the book expresses concepts that ennoble the mind. Running like a thread through these pages is a phrase that might well be lodged in the consciousness of every citizen: "the public interest." A new economic system is needed to take care of "the public interest."

JAMES DANIEL MARTIN.

Rediscovering the Old Testament

PREACHING VALUES IN THE OLD TESTAMENT IN THE MODERN TRANSLATIONS. *By Halford E. Luccock. Abingdon Press,* $2.00.

SOME familiar and well-worn texts will be retired by this book. It will come hard, for example, to part with such a useful generalization as "all men are liars" and learn that according to Moffatt they are just "failures," according to McFadyen "a delusion," and according to the American translation merely "unreliable"!

But both the modern translations and Halford Luccock's crisp and penetrating comments upon them will add to many an Old Testament passage much more than they take away. This book is really a new kind of homiletical commentary. Instead of ponderous moralizing and hairsplitting exegesis, we are given clear and compact examples of what expository preaching at its best should be. The very topics are illustrations of how to phrase the subject of a sermon. Who would not like to hear a vital preachment on "Endless Elihu," or "The Ultimate Decency of Things," or "Pagan Emblems on the Altar," or "Safe Behind a Lie," or "Twilight Hills"? If "Real Estate Religion" and "The Stomach School of Prophecy," "The Sour Heart" and "Do You Blurt"? are not equally alluring, even here the contents are better than the titles.

And the vivid, incisive comments generally live up to the promise of the titles. The Old Testament becomes an intensely contemporaneous document under the double light of the new translations and the keen thrusts and modern parallels with which Dr. Luccock takes his ancient Hebrew idea and reinterprets it into the language and setting of today.

Many a minister by reading one of these little "homilies" each morning might well strike a keynote which would go far to keep his sermon preparation up to concert pitch for the rest of the day. To associate reality, humor, living issues and modern speech with the age-long classic wisdom of the Bible is the true secret of an expository preaching that will command a hearing.

ALBERT W. PALMER.

Books in Brief

DARK CIRCLES OF BRANCHES. *By Laura Adams Armer. Longmans, Green & Company,* $2.50.

A year or two ago this author struck a new and beautiful note in literature about American Indians with her juvenile (but not very juvenile) story, "Waterless Mountain." It was the kind of thing that children love and that discriminating adults love, too, if they can save their faces by being told that it was not written for them. This new volume is in the same vein. Both are stories of the Navajos. The current one is built around the transplanting of a band of Navajos from Canyon de Chelly to Bosque Redondo, in New Mexico, in 1862, and back again four years later. The story is a very lovely thing in its form and spirit and, to the best of this reviewer's belief, true to the realities.

HITLER'S REICH, THE FIRST PHASE. *By Hamilton Fish Armstrong. The Macmillan Company,* $1.00.

Assuming on the part of his readers a newspaper acquaintance with the principal events of the nazi revolution in Germany, the editor of "Foreign Affairs" tells what it all means. It is both an unprejudiced and an undogmatic diagnosis that he gives, for Mr. Armstrong is too expert a student of world affairs to let either favoritism or indignation distort his judgment, and he knows the winding path of international politics too well to presume to tell what will happen next. But no one can read this broad survey of the Hitler policies and their consequences both in Germany and abroad up to the end of June without having a clearer picture of the whole campaign and a better understanding of its possible issues. Among the question marks with which the discussion ends are these: After having given the German spirit a chance to work off some of its accumulated bitterness by worrying the Jews and to release its repressed nationalism in a few violent gestures, will Hitler try to return to the more gradual methods of revision which his predecessors pursued, and can he do it if he tries? Will the other nations, especially France, be willing to cooperate with a nazi Germany? Will national socialism, which poses as a bulwark against bolshevism while using its very methods, turn red as a means of averting or repressing popular anger if its present program fails to produce the promised results?

HOW THE NEW TESTAMENT CAME TO BE WRITTEN. *By William Owen Carver. Fleming H. Revell Company,* $1.00.

The author is professor of comparative religion and missions in the Southern Baptist theological seminary, Louisville, Ky. The book is a brief and readable outline of the traditional view of New Testament origins. With the exception of the epistle to the Hebrews, which is conceded as of questionable authorship, all the writings of the collection are assigned to the members of the apostolic and subapostolic group whose names they bear. It is written in a pleasing and non-controversial style.

SERMONS FROM THE PARABLES. *By Clovis G. Chappell, Cokesbury Press,* $1.50.

The parables of Jesus afford the most stimulating opportunity for expository preaching, a form of discourse which is too rarely employed in our day. The author of this book has written on other biblical themes and possesses the gift of interpretation and illustration. A preacher might well find in this book suggestion for a series of instructive sermons, and examples of the manner in which biblical material may be used to advantage.

AMÉRICA REVOLUCIONARIA, *Conferencias y Ensayos. Por Samuel Guy Inman. Javier Morata, Madrid,* 7.50 *pesetas. La Nueva Democracia, New York,* $1.00.

There are few North Americans, if any at all, who have a wider acquaintance with the people and problems of Latin America than Dr. Inman has, or who are themselves more widely known south of the Rio Grande. This volume of lectures and papers really contains two kinds of material: first, a factual and interpretative account of those conditions which have provoked social and political revolution in the South American countries in recent years, and of the principal events of those revolutionary movements; and second, a discussion of

the social and economic world situation from the standpoint of one who is an outspoken critic of capitalism without being quite clearly an advocate of any specific substitute for it. For the South American students to whom most of these lectures were delivered, this second category may have constituted the more interesting. To North American readers the first is the more valuable because it contains the latest, the clearest and the most authoritative summary of the recent history of that continent which is the Siamese twin of our own.

THE LECTURES OF ST. MATTHEW. *By Thomas Lintill Aborn. Morehouse Publishing Company,* $2.50.

This is a commentary on the First Gospel, but it is constructed on a novel plan. The author takes the genealogical list in the earlier part of the first chapter as an organizing norm for the entire book, and assigns to each section of the following material one of the names in the list as suggestive and descriptive. He assumes that the Gospel is composed of a series of "lectures" delivered by the apostle Matthew to groups of first century disciples. There is no notice taken of the many interesting questions which confront the student regarding origin, sources and authorship. These are all presumed to be settled by the consecutive commentation upon the King James text. One would suppose that the author would at least have considered the probability that the genealogies, which play so important a rôle in his scheme, were no part of the original Gospel, but were incorporated from an Aramaic or other source. Much emphasis is placed on the "orders" in the early church, with which Jesus is supposed to have been deeply concerned. One can find no fault with this work on the ground of "modernism." The six hundred pages of commentation compare but feebly with the thirty pages of the Gospel itself. As the old lady said of the copious tome she had recently read in explanation of Pilgrim's Progress, she understood Bunyan's book quite well, and hoped in due time to be able to understand the commentary.

CORRESPONDENCE

Conservation Camps and the War Department

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that President Roosevelt has visited several of the civilian conservation camps in order that the military may have his approval and the daily press has played its part in the ever present ballyhoo incident to such a visit, I thought possibly it would be of interest to the readers of The Christian Century to know something of the deplorable mess the war department has made in the handling of these boys and young men. As in times of war, the real facts are not known to the people. According to the press reports, everything incident to the camps is "just lovely." The President said he wished he could spend a couple of months in a camp himself. Of course he saw their neatly kept tents, ate with the boys relishing a "large portion of fried steak with gravy" and all that goes with it and heard so many complimentary remarks about the camps.

I have just returned from a two weeks stay at my old home at Luray, Virginia, where there are five camps within a radius of ten miles. While there I made some observations. It is apparent that after the war department accomplished its initial purpose, that is, of seeing how quickly men could be drafted and assembled in case of another so-called national emergency, it lay down on the job. Camp Roosevelt is only a few miles from Luray. At 6 p. m. the boys are turned loose, come to town, loaf, shoot pool, replenish the bootleggers, and frequent the homes of women of questionable character. They have been guilty of every conceivable depredation, both in the country and in town, and according to one reputable citizen of the community "have raised hell in general." Large trucks with U. S.-C. C. C. painted in prominent letters are used to bring them from the camps. There is no one in charge. (Possibly the chief-of-staff knows the whereabouts of the officers). They are permitted to roam the countryside until 5 a. m. if they desire. Just why they are not permitted to remain out of camp until reveille could not be ascertained. I learned that most of them possibly work three hours a day, some not three hours a week, and some none at all! Needless to say, some of the peace loving citizens of the community have been loud in their criticism of the conditions created by this deplorable situation. In a sermon-address in one of the churches I made the statement that, when the truth is finally known, the placing of the civilian conservation camps in the hands of the war department will be revealed as an outstanding deception of the American people. From the comments of some who heard the sermon it would seem to be a matter of general agreement. As a final observation, I learned that many of the parents of the boys were sending their check for $25, or whatever their part may be, back to the boys, thus indicating that many of them do not need the money to help finance the family at home.

To quote the President: "I have seen the boys themselves, and all you have to do is to look at the boys themselves to see that the camps are a success." Yes, they are as he saw them. He did not see or know of the deplorable conditions I observed. I, too, drove along Skyline drive in the Shenandoah national park reserve, and saw the tents pitched on the hillsides as he saw them. I only wish that he could have been in Luray after 6 p. m.

Onancock, Va. L. E. THARPE.

L. E. Tharpe (Student, Union Theological Seminary).

Cooperation with Episcopal Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to your issue of August 2, page 991, the letter from Dr. Fitt must have caused many chuckles in the neighborhood of Philadelphia, at least.

Some years ago, St. Paul's Protestant Episcopal church and the Overbrook Presbyterian church, both of Overbrook, Philadelphia, started just such an arrangement; each church closing for one month, the members uniting in their worship. Rev. George Emerson Barnes is pastor of the Overbrook Presbyterian church and Dr. Robert Norwood, afterwards at St. Bartholomew's in New York city, now deceased, was rector of St. Paul's when these union services were started. These churches are now working on this plan for the summer. Philadelphia may be slow, but—

Haverford, Pa. CHARLES WILSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Frank Fitt, writing from Grosse Point Farms, Michigan, seems to think that it is unprecedented for an Episcopal church to join others in union services when this involves closing the Episcopal church for a few Sundays.

The enclosed clipping from our local paper which tells of the first of the vacation season of union services of the Protestant churches in Woonsocket held in St. James Protestant Episcopal church, with the Reverend Augustine McCormick, rector, preaching the sermon, describes an arrangement among our Protestant churches here which is now in its tenth year. It has been carried out under the direction of the Woonsocket district ministers' association and has been well received by the church public. The vacation period always covers August and the first Sunday in September. Episcopalian, Baptist, Congregational and Methodist churches, with their pastors, participate.

The various pastors have always emphasized the fact that, in the truest sense, no church actually discontinued services but rather merged their services in the united services. No doubt, others could tell of similar arrangements in which the Episcopal church has joined.

Woonsocket, R. I. WILLIAM W. BARKER.
Pastor First Baptist church.

An Ethical Point

EDITOR THE CHRISTIAN CENTURY:

SIR: In recent religious books, including one by possibly the most prominent social worker in America, the statement appears under the copyright notice: "All rights reserved—no part of this book may be reproduced in any form without permission in writing from the publishers, except by a reviewer who wishes to quote brief passages in connection with a review written for inclusion in magazine or newspaper." In other words, the books may be quoted in a way which may help to sell more copies, but to quote them in a constructive way furthering some religious theme, cumbersome formalities must be observed. It is difficult to see why even a secular writer should wish to obstruct a fellow-worker in the development of their common field, but it is more puzzling with a religious writer, who may be presumed to be more interested in influencing human thought and life than in royalties. Even from a sordid point of view, quotations advertise an author. Why do our religious writers permit such a policy, which encourages the paste-pot compiler of later books, but penalizes the sincere worker.

Rangoon, Burma WILLIAM B. CAMPBELL.

A Protestant Sisterhood

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent number of The Christian Century, I was amazed to find a letter from a correspondent with this caption—"Why Not a Protestant Sisterhood?" Such a sisterhood has been doing business since 1836 when Theodore Fliednu established the first deaconess training school and hospital in Kaiserswerth, Germany. There are deaconesses in both the Lutheran and the Episcopal churches. In 1888 the Methodist Episcopal church in America established the order. There are now 1000 Methodist deaconesses in Europe and America. History shows that 80 per cent of all existing humanitarian institutions in American Methodism were founded by deaconesses.

Massachusetts. ONE OF THEM.

Lutheran is More Excellent Way

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the "fling" you took in a recent issue at a certain Lutheran group for making the pronouncement that the Lutheran church does not intend to meddle in government affairs. I think this was a very sensible prounouncement. It shows that the Lutherans are in accord with the American principle of the separation of church and state. The framers of the constitution of the United States were very careful that this separation should be a fact and not a mere theory.

The thought of the Lutheran church is that if its members are taught evangelical truth, they will be better Christians and, consequently, better citizens of the United States. Back of this thought is the promise of our Lord that his word, preached and proclaimed, will not return unto him void but will accomplish the mission whereunto it is sent.

The pronouncement is also in line with the declaration of our Lord that his kingdom is not of this world—a kingdom in the hearts of regenerated men.

History is full of the enormities committed by so-called theocratic forms of government. Likewise, the historian of the future will record, I have no doubt, that those Protestant churches of the United States, which, making Mohammedan prohibition one of their tenets, meddled in the affairs of government, lost a vast amount of their prestige with the passing of national prohibition. Even now the vast majority of the people of the United States, by their ballots for the repeal of the eighteenth amendment, are saying in thunder tones that the Lutheran way is the more excellent way.

Butler, Penn. C. HALE SIPE.

The Question Box

When a man buys a farm for less than the cost of improvements, or a house at a fraction of the replacement value, merely because it has been thrown on the market by a process of foreclosure, and he knows that he is giving no just return for many years of hard labor and saving put into that property by those who have been made destitute through no fault of their own, is the transaction an ethical one? M. E. N., Ft. Dodge, Ia.

THERE are three aspects to a problem of this sort, a problem which many people are facing with a sense of disillusionment and sometimes of despair.

The man who buys property at a sacrifice price because it is on the market through the inability of the owner to meet his obligations, in the form of debts or taxes, is within his legal rights as our laws are now framed and administered. He "adds house to house and field to field" just as those of his class did in the days of Isaiah. His plea is that he has the money, and that since someone is to secure the advantage it might as well be himself. Legally no one can prevent such action. And unfortunately there are many men who wait watchfully for just such chances to make profit out of the misfortunes of their neighbors by tax sales and foreclosure proceedings. It is the excuse of the saloon keeper, the pawnshop usurer, the shyster lawyer and the fake medicine seller. A certain number of the people are going to be in hard circumstances, or are unskilful in administering property, or are foolish enough to invest in fraudulent commodities, why not take the opportunity offered to make money out of their misfortunes or their ignorance? There are people for whom that is a sufficient answer. Their consciences do not trouble them. They are not their brothers' keepers.

There are others more sensitive to the ethics of their behavior who are unwilling to be involved in a transaction which brings misery to another if they understand the facts. If others wish to profit by taking such advantage that must be their responsibility.

Happily there are those who go farther, and while they are willing to invest in property brought to the block by the troubles of the owners, they regard themselves as in a measure trustees for the salvage of the investment and are willing to hold the land or goods for reasonable time to be redeemed if possible by the one who has made the original sacrifice to possess it. Every day brings information of some such generous act by people who have a high sense of social obligation, and find joy in fulfilling the law of good will.

Those who watched for the chance to make gain out of other people's misadventures without a sense of social responsibility are like the "beach-combers" of certain coasts, whose chance came when a ship was wrecked and the waves washed in the cargo to be plundered by these scavengers of the shore. People who haunt the tax-sales offices or the auction blocks where wrecked property is sacrificed have something of the same disposition and the same rating at the bar of conscience. Isaiah had a word for them.

Another word is to be spoken regarding the obligation of the community to prevent such financial tragedies. Already the law permits a delinquent taxpayer a period for the redemption of his estate. The inequity of our present capitalistic system must be far more definitely curbed by suitable regulations for the protection of the unfortunate. It is unthinkable that in a social order which claims in any manner to be based upon the principles of Christianity there should be so little provision for the salvaging of resources honestly acquired and counted on for future safety. It is the task of economists and statesmen who have the Christian spirit to devise plans by which honest and industrious citizens may be protected from the designs and practices of the beach-combing type of speculators and officials. H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Sees Democracy On the Upgrade

English Professor Considers Dangers of "Planning"—Hitler's "Hands Off!"—B.B.C.'s Autumn Programs

(*British Table Talk*)

LONDON, Aug. 9.—In an address on "The Breakdown of Democracy," Prof. Ernest Barker, a philosopher and historian of great authority, began by denying and rejecting his title. He believed that there was more democracy now in Cracow, Prague, Vienna and even in Moscow than in 1913, while in India and China democracy was in its growing pains. He was not comfortable when he read of the labor party's new regard for autocratic planning committees; but he did not fear so much a dictatorship of the left as one of the right. The real danger was a dictatorship of the great professional class.

Another speaker at the "liberal summer school" spoke of the deep quasi-religious fire in Hitlerism. Mr. J. R. M. Butler said that democracy as we knew it was not good enough. It would have to be "more efficient, pay greater regard to freedom and minorities, to old traditions and loyalties and have more respect for its leaders."

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Hitler's "Hands Off!" Presages New Storm

At the moment of writing there is another storm brewing in eastern Europe. Germany has bluntly told Britain and France that their intervention on behalf of Austria is inadmissible. Germany claims the right, so it would appear, to use every available means to bring into power the nazi party in Austria. Herr Hitler's intention is clear enough; he needs the éclat which such a victory in Austria would give him. It is also clear enough that he is bent upon tearing up the peace treaty so far as it defines the relations between Germany and Austria. There is not likely to be any serious difference of opinion either in Britain, France or Italy. They will be solidly behind any representations which are made against German interference with the present Austrian government.

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The B.B.C. Autumn Program

Among the announcements of the British broadcasting company is an eye-witness account of American life today, as seen through the eyes of a modern Columbus, Mr. S. P. B. Mais. Mr. Mais is landing at Jamestown and traveling via Florida, Mexico and Arizona to Hollywood and San Francisco, then along the west coast to Portland and Seattle, then back across the northern states, via Missouri, Minnesota, Detroit and Pittsburgh to Boston and New York. Arrangements are being made for him to broadcast his talks from various points en route.

This is a most welcome series. There are broadcasters whom I would not willingly miss. One is Admiral King Hall, who talks to the children on Friday afternoons; another is Mr. Mais, a man who sees things freshly and describes them in a most convincing manner. Another series for Saturday evenings has the title "Anywhere for a News Story." In this series we shall hear some of our leading correspondents, who have sought out exclusive stories. Mr. Ward Price will tell of the burning of Smyrna and Mr. Gwynne of his experiences in Ashanti. The B.B.C. shows no signs of arrested development. It has new lines to offer.

* * *

Concerning Robert Livingstone

David Livingstone had a son Robert. He was a "rolling stone," who applied himself to nothing and caused his father much anxiety. David was expecting him on the Zambezi but he did not arrive. Instead he went to America, fought in the civil war, died in hospital and was buried at Gettysburg. There is a Livingstone memorial trust at Blantyre. To it a little daguerrotype of Robert was recently given by Rev. A. M. Chirgwin of the London missionary society. When the trust drew the attention of the President of the U.S.A. to the fresh information which had come about Robert Livingstone, he very kindly sent through the American consul at Edinburgh two specially taken photographs, and a sympathetic message. There is a fitness in the fact that the son of the man who fought the slave trade in Africa should have died in the cause of the liberation of the slaves in America.

* * *

And So Forth

Mr. Victor Murray of Selly Oak is to be professor of education at Hull university college. He is a Primitive Methodist and studied theology at Mansfield college. He is best known to the wider company for his "The School in the Bush," one of the most discerning books written upon the African and the education which he ought to have. The Congregational union is to hold its autumn session at Nottingham, Sept. 25-29. The general subject is to be "The Church and Youth." The program promises rich and varied fare.

Two brilliant writers have added to the gaiety of the nation by their satire. In "Hag's Harvest," Mr. J. B. Morton, better known as "Beachcomber," shows himself once more a disciple of Rabelais; and Mr. Compton Mackenzie in "Water on the Brain," makes fun of the secret service with all his old gusto. But the citizens of this country are not very sensitive to satire; they read and smile and pass on. It is interesting to note that so many of these writers of satire are Catholics—Mr. Chesterton, Mr. Hilaire Belloc, Compton Mackenzie, "Beachcomber," also that other satirist, Father Ronald Knox.

EDWARD SHILLITO.

Minnesota Drys Fight Defeatism

New Drive for Thorough Organization—Conservation Camps—Influence of Weekday Church Schools

(*Correspondence from Minnesota*)

VIRGINIA, MINN., Aug. 19.—Minnesota's dry forces are being brought together in a crusading movement known as the Consolidated Drys. A very determined effort is being made to develop a militant spirit among the dry sympathizers in the state and to drive back the spirit of defeatism which has tended to lay hold on the people. The movement is seeking organization in every county. It is felt by many people that a strong dry vote on Sept. 12, which is the day Minnesota votes on repeal, will have a beneficial influence on the future liquor legislation in the state. Therefore the appeal is being made that the drys go to the polls and register their convictions even though they may believe that it is impossible to win.

* * *

Upward Trend in Minnesota

Northern Minnesota is much encouraged by the increase in the demand for iron ore and its consequent movement on the great lakes. The slow recovery of the steel industry has brought about a change in the mining activities more quickly than many people thought possible. There is probably more work in the mines of the Lake Superior district now than at any time in the past two years. There has been a material increase in the shipment of iron ore from the head of the lake ports with the forecast that the movement will be five times what it was in 1932. Present indications are that there will be a shipment from this section of approximately 20,000,000 tons as compared with 4,000,000 tons last year. This has a marked effect on all lines of activity throughout this section of the country.

* * *

Conservation Camps

One of the interesting bits of religious work engaged in just now is that connected with the conservation camps. Many of them are scattered through the northern part of this state. The religious work of these northern Minnesota camps is in charge of four army chaplains, each of whom has from 8 to 16 camps under his care. Since it is manifestly impossible for one man to hold regular services in each of these camps, the chaplains are asking pastors of churches in the vicinity of the camps to go out and hold services. This is a bit of service the value of which can hardly be overestimated. Churches nearby will do well to carry on as far as possible a program of wholesome entertainment as well as religious services. The boys and men of these camps are needing just now the

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steadying, encouraging touch of the church as perhaps never before.

* * *

New Postoffice Helps Unemployed

Minneapolis laid the cornerstone of her great new $4,000,000 postoffice the other day. Ambrose O'Connell, special representative of the postoffice department and of Postmaster General James Farley delivered the principal address in which he said that the structure stood as a symbol of the government's efforts to provide jobs for the unemployed.

* * *

St. Paul Weekday Church School

During the past nine years, St. Paul, Minn. has developed a system of very efficient weekday church schools. Miss Winnie Plummer, the director, furnished me some time ago some facts concerning their development and activity. The number of centers have increased from one in 1924 to 16 in 1933, with 2700 children from public schools grades 4, 5, and 6 enrolled during public school time. An indigenous program has grown up through steady critical and creative work by the director and teachers.

Community appreciation and demand for the work have grown steadily. These interdenominational weekday church schools have influenced mightily the growth of a citywide spirit of cooperation among denominations. This is to be observed by the increasing influence of the interdenominational agencies, under whose supervision the schools have developed, among churches which formerly did not cooperate. The Ramsey county Sunday school association provides the teachers and supervision; the St. Paul council of weekday church schools provides the housing and supplies. The children enrolled come from 150 churches of 30 denominations and faiths. The influence of the training in worship which has been at the heart of the weekday church school program has helped to increase the worship emphasis among local church schools throughout the city. Miss Plummer's influence and leadership have been of very high grade in the development of these schools in St. Paul.

EDWARD W. STODGHILL.

American Publishers of Hitler's Book Denounced by Jewish Weekly

Houghton Mifflin company, which has announced for autumn publication an English translation of Adolf Hitler's book, "My Battle," has been denounced in an article published in the American Hebrew and Jewish Tribune, published in New York. The author of the article, Louis Rittenberg, says: "Our efforts, through correspondence and editorial comment, having failed to impress upon Houghton Mifflin company the peril of this vile book, we charge these publishers with an attempt to cash in on the misery and catastrophe of an important section of the human family. We accuse them of abetting Hitler propaganda in this country, which is even now secretly seeking a fund of five million for publicity purposes, in its effort to gain a legitimate foothold in America." The book pretends to be an economic and political treatise, and a personal biography, but is said to be in fact "part and parcel of the nazi anti-Jewish propaganda now being formed in this country."

Declares Debt Structure Doomed

Technocrat Holds N.R.A. Will Not Go Far Enough—Attacks Oxford Group—Churches and the N.R.A.

(Correspondence from New York)

NEW YORK, Aug. 19.—Bassett Jones, one of the original technocrats and an engineer who has such achievements to his credit as the designing of the elevator system of the Empire State building, has just published a keen analysis of our present industrial system. It is called "Debt and Production" and, if he is right, said industrial system will have to have much more of an overhauling than is called for by the N.R.A. Mr. Jones is quite blunt in his statement that the debt structure is doomed. Our stocks and our bonds taken as a whole will never be worth even a tenth of their par value. Given our present way of doing things, technological unemployment is as certain as the proverbial death and taxes. Corroboration of the general thesis advanced may be seen in the fact that production for last month was over 90 per cent of normal while only about two million and a half persons had gone back to work. Some ten million or more are still unemployed and yet we can produce just as much as we did when we had nearly every one employed. Howard Scott says that all the information coming to him and his group indicated that our inventories would be filled up by October. So what then? I mention this book of Mr. Jones because it is compelling in its logic and gives the earnest student of this whole problem a scientific base on which to build. The monied group in this land were able to ridicule technocracy off the front page, but each day piles up evidence of the essential validity of the technocratic claims.

* * *

Union Summer School Closes

The summer school at Union theological seminary closed this week. The attendance was satisfactory and the earnestness of the students was marked. Prof. Walter M. Horton of Oberlin was stimulating and helpful. His approach to theological questions is so in keeping with the scientific temper that he can meet and understand the modern mood. Prof. Reinhold Niebuhr was as popular as ever. His rapier thrusts into modern liberalism strike home and produce endless discussion. He is probably more talked about on the Columbia campus this summer than any other professor "on the hill."

* * *

Oxford Group Attacked

Dr. A. E. Gaebelein, speaking at the Stony Brook assembly this week, took occasion to score the Oxford group. This fundamentalist leader maintains that this Oxford movement is in no real sense a first century Christian fellowship as it claims, and he says that the "guidance" claimed is practically that taught by spiritualism. He takes the group to task also for not using the scripture terms such as salvation, grace and new birth. It is interesting to note that "Buchmanism" seems to be mercilessly criticized both by extreme fundamentalists and by extreme liberals, yet it continues to grow. There can be no doubt that many outstanding and brilliant people find the Christ life through it.

* * *

Appeal for Cathedral

Bishop Manning has recently appealed for funds to keep men at work on the Cathedral of St. John the Divine. The bishop's appeal has been backed up by that of Elihu Root, who urges that funds be given so that these working men can be kept employed.

* * *

Churches and the N.R.A.

Many of our local churches and charitable institutions are concerned as to their relationship to the new industrial recovery act. Apparently there has been some confusion in the minds of those administering the act as to just how it does apply in this field. With budgets cut to the bone it will be most difficult for many churches to hire more janitors and other workers. On the other hand, it will be difficult to preach to others if these organizations do not themselves do their part.

* * *

Interdenominational Youth Congress

The interdenominational committee of young laymen is planning an interdenominational youth congress to be held Sunday, October 1, in the Calvary Baptist church. Over 1,500 young people's societies in this metropolitan area have been invited to send representatives to it.

* * *

Institute on Foreign Missions

The annual institute on foreign missions conducted jointly by the religious work department of the Chautauqua institution and the Women's board of foreign missions of North America will be held this coming week from Monday to Friday. Mrs. F. I. Johnson of this city will give daily lectures. Mrs. Johnson is known to many for her work with the international save-the-children fund.

EDMUND B. CHAFFEE.

Atlanta "Hero" Medal Goes to a Negro

By unanimous action the city of Atlanta, Ga., on nomination of Mayor J. L. Key, has asked the Carnegie hero commission to award a medal to Olin Miller, a Negro porter who in June, at the risk of his life, rescued two white men trapped by a gas explosion in the basement of an Atlanta business house.

Dr. G. G. Atkins at Toronto Church

During August Dr. Gaius Glenn Atkins, of Auburn seminary, has been preaching at Deer Park United church, Toronto.

Dr. M. P. Boynton Nearly 40 Years in Chicago Pastorate

Rev. M. P. Boynton will begin his 37th year of service at Woodlawn Baptist church, Chicago, on Sept. 1.

Conference on Mountain Work

Consider Religion in Relation to Valley Development—Dr. Lehman's Great Service—N.R.A. in South

(Correspondence from the New South)

NASHVILLE, Aug. 26.—The Tennessee mountain workers' conference met at Ozone, Aug. 24. The chief theme was that of the place of religion, social work and education for the mountaineers in relation to the Tennessee valley development program. Rev. Edward White of the Pleasant Hill community church has been the leading spirit in this conference for many years. His work has reached out from his hilltop center into the coves and mountain sides for many miles around. He has specialized in vacation Bible schools, but coupled with them folk singing, dramatic representations, better gardening, health instruction. He has had 21 such schools with 800 pupils. Students come in to help but he has now developed many local leaders, holding training schools for them at the Pleasant Hill academy.

A newcomer into the mountains of north central Tennessee gave the conference good news this year. The "Save the children fund," a national organization founded by Dr. John Voris of Near East fame, established stations in Livingstone and La Follette with trained workers. These stations extended their work into neighboring communities and, by the witness of county school superintendents, kept 2,000 children in school last winter who, for lack of clothing and lunches, would have been compelled to miss. Both children and fathers exchanged work for the shoes, usually labor for the improvement of the school grounds, houses and roads leading to them. Children were given cod liver oil, milk, hot lunches, clothing, dental care and hygienic instruction. Parents and community leaders were organized, community gardens directed and furnished with seed, and more than 10,000 jars were supplied for canning on the basis of one jar of canned food to be returned for winter relief for each five furnished. Physicians have cooperated, clinics have been set up, the grading of milk raised—in all, one of the finest demonstrations of social work in the scattered mountain areas. The fund has stations at Harlan and Pineville, Ky., also and is now making a survey of several other Tennessee counties with a view to expansion.

* * *

Closes Fruitful Service To Negro Education

Pres. and Mrs. J. B. Lehman are retiring from leadership at Southern Christian institute at Edwards, Miss., near Vicksburg, after 42 years of service. They started with a small school and leave a large plantation, a community grade school, a high school, a junior college and a training course for Negro ministers. The institute has become a genuine community center for colored folk and out of its long list of graduates during these 42 years not one has ever been found delinquent or arrested for a crime. Many have become teachers and ministers, others have entered other professions. Large numbers have become farmers, mechanics and local community leaders in the practical arts by which the great mass of their fellows must earn their living. Dr. and Mrs. Lehman went to S.C.I. as bride and groom. There was much prejudice in this "black belt" at that time against northerners coming "down south" to teach Negroes. When they went to church they sat in a pew alone; when they went into a store Negroes who came in after them would be waited upon before the clerk saw them. Today whites outdo blacks in doing them honor. Dr. Lehman is honored by leadership in church, school and community enterprises. They have builded a monument in a campus covered with buildings, a plantation brought to a high state of cultivation as a demonstration in scientific farming, a community made healthier through the teaching of sanitation, but above all in the hearts and lives of thousands of humble colored youth, trained for leadership among their fellows.

* * *

New Industrial Developments In Tennessee Valley

The small cities around Muscle Shoals have all voted for the municipal ownership of utilities. The Alabama power company has been charging them something like 40 times as much for electricity as it paid Uncle Sam for it at the dam a few miles away.

Sniping at the Tennessee valley authority has already begun. The public utility interests and the editors who favor them can do no more, of course, than question and insinuate, but their poison pens are at work. The chief criticisms are over the "slowness" of procedure and the idealism of the community building plans. Even the Knoxville central labor union unwittingly lent a hand to the sabotagers by complaining that so few were yet being given work—as if a giant engineering project did not need some time to prepare plans and surveys. They did themselves small honor when they objected to the plan to combine trade schools and adult education with the building of the Norris dam at Cove creek.

The workers at the Du Pont rayon plant at Old Hickory, near Nashville, twice rejected a company-proposed plan of representation under the national recovery act. Old Hickory is perhaps the largest company-owned town in the world. Here 9,000 people live in company-owned houses, drive on company-owned streets, live under company-made rules and without a municipal charter, build their churches on company-owned land under 99 year leases, trade at stores doing business under company concessions and obey company police. The schoolhouses are the only pieces of property not company-owned and managed and there alone can union organizers hold meetings. The company had overlooked gerrymandering the school board. Working conditions and wages are above the average and the community is a model of neatness, sanitation and reasonable rentals, but

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it seems that most of the workers desired also a modicum of democratic right.

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Celebrations in The Southland

Historic Greenville, Tenn., the home of Andrew Johnson, has just given three days to pageantry in celebration of its sesquicentennial with 1,000 participants. David Crockett was born at Limestone near Greenville. Andrew Johnson is buried at Monument Hill. His tailor's stove and "goose" are in the possession of the Chicago historical society. Tailors are agitating for a national monument to the humble fellow craftsman who became governor, senator, president and the center of a national political storm. Down at Huntsville, Tex., the old home of Sam Houston, his law office and 15 acres of ground have been purchased as a shrine, and the little log school in the Tennessee mountains where he once taught will be preserved. Virginia has stepped aside from doing memorials for military and political heroes to celebrate Cyrus McCormick, the youthful farmer in a secluded valley who invented the reaper at a time when Malthus was "proving" that population must always outrun ability to produce food. He doubtless never heard of the clerical philosopher, but he answered him more adequately than did ever an academician. Down in the little town of White Woodville, Miss., a weekly newspaper, strangely enough named "The Republican," just celebrated its 110th birthday, never having missed an issue in the 109 years of its existence.

Mountain counties and cities on the west side of the Cumberlands are celebrating their founding. The American board (Congregationalist) established a mission for the Cherokees on the present site of Chattanooga in 1917. In 1829, John Ross, chief of the Cherokees, established a trading post and in 1837 a postoffice was set up. Now Chattanoogans are trying to discover when to celebrate their centennial.

ALVA W. TAYLOR.

Dr. Abernethy Would Strengthen Baptist Churches Through Christly Living

Pres. W. S. Abernethy has sent a letter to pastors of the Northern Baptist convention, urging that "our major undertaking for this year is to strengthen the local church through a wider practice of the Christ life on the part of the members. Only thus can the work of evangelism, which the denomination voted at Washington should be our major emphasis for the year, be done successfully."

Dr. A. A. Heist Returns to Pastorate

Rev. A. A. Heist has closed his service as secretary of social service of the Columbia conserve company, Indianapolis, and has reentered the pastorate, having been appointed to Woodcrest Methodist church, Los Angeles.

A. C. Dieffenbach New Religious Editor of the Boston Transcript

Dr. H. H. Fletcher has resigned as religious editor of the Boston Transcript, and Dr. A. C. Dieffenbach, formerly editor of the Christian Register, has been appointed as his successor.

N R A and New England Labor

Communists Organize Strikes—Gov. Ely Listens—New Opportunity for Church Seen—A Pastor's Philanthropy

(Correspondence from New England)

WESTMORE, VT., Aug. 15.—The national recovery act is bringing great "searchings of heart"—greater perhaps in labor circles than among capitalists. In an interview at Springfield, Mass., the secretary of labor, Miss Frances Perkins, tactfully intimated that the unexpected had happened: the hostility of employers had not developed, while strikes had occurred with distressing promptness. Some say that the communists, believing that their program must prove the only alternative if the government's experiment fails, are organizing strikes, taking advantage of the belief of the worker that "the new code gives him power he never possessed before over the employer." The federation of labor is manfully struggling to retain control, and is instinctively led to take the more conservative course. At the 48th annual convention of the Massachusetts federation there was a dramatic scene when Gov. Joseph B. Ely, immaculate in his summer gray, faced the representatives of labor, vestless, weary, but honestly listening. Addressing those who had bitterly opposed his proposal for the suspension of the 6 o'clock closing law in the textile industry, he declared that events had proved the act of great benefit to the commonwealth by saving industries threatened with unequal competition. Thomas M. Nolan introduced a resolution suggesting that local unions affiliate with chambers of commerce, if invited. He regarded the step as a fitting termination of his 50 years' championship of the cause of labor, and a recognition that the hostility of the two parties in industry has been ended by "the new deal."

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New Opportunity for The Churches

In a notable editorial, Aug. 10, the Congregationalist said: "If at last the nation really means business about child labor, sweatshops and oppressive hours and working conditions, we may indeed hail the day of new vision. But if the acceptance of the new codes is formal, without vision and conviction, a truce and compromise on the part of hitherto grasping interests, rather than a genuine change of heart, we may well question. . . . It must be evident that the churches are confronted with a greater opportunity than ever before. The 'new deal' cannot be put into effect in any large way without the acceptance of new moral attitudes. . . . We must assert our ideals and encourage every step forward, and not stress failure or disappointment."

The editor gives point to his warning by frankly criticizing the government's course regarding the hoarding of gold. "Although on July 14 the government reported that 974 of the 4,400 persons interviewed had refused to turn in their gold, estimated at $8,500,000, it passed over all these offenders and let its ire fall upon some gypsy women who were carrying on their persons coin worth about $2,000. . . . Whatever the sanctions, both the honor and success of the new deal will depend upon the immediacy, impartiality, fairness and courage with which they are put into effect."

* * *

"Life of Self-Sacrifice Memorialized In a Modern Way"

Thus the Boston Globe characterized a most unusual service at Westmore, Vt., Aug. 6. The clergyman memorialized was Rev. Theophilus H. Root, for 12 years pastor of the single church of the community. "Out of his small salary, he accumulated a library of several thousand volumes, left to the community. At the memorial service, a gift to the church of nearly five acres of adjoining land for an athletic field, for which he gave nearly four-fifths of the cost, was announced by Rev. C. O. Gill, the founder and first pastor. Mr. Gill is one of the leaders of the country church movement, a classmate of and coworker with Gov. Pinchot. He built the Westmore parsonage from lumber cut on the wood-lot of the church and paid for by sale of lumber from the same source. Noted men participated in the service. Franklin S. Billings, former governor of Vermont, designated to represent Mr. Root's Harvard class of 1885, unable to attend, sent a message. At the close, the athletic field was appropriately dedicated."

* * *

And So Forth

Secretary Frances Perkins, interviewed in Springfield, Mass., interpreted the policy of the administration "to develop world cooperation as soon as the opportunity arises. We are now on a narrow bridge with room for only one problem at a time, and that for the present must be national recovery."

The new bridge built by Massachusetts across the Connecticut river above Turner's falls has been granted the "award for the best bridge of the year built for $1,000,000 or less. The state has purchased virgin forests on both sides of the river to beautify the approach."

From a Berlin newspaper: "A breath of fresh air has just blown into Berlin with the arrival of 12 cheerful students from the Massachusetts institute of technology, who are touring Europe in their own motor bus, camping by the wayside with little else than frying-pan and blankets, talking with every one who has stopped to talk with them, taking in knowledge by the mile."

EDWARD TALLMADGE ROOT.

Hymn Festival in Chicago

Fine Arts Program at Fair to Feature "One Hundred American Hymns"

On Sunday evening, Sept. 10, in the Hall of Religion at the Century of Progress exposition, Prof. H. Augustine Smith, director of fine arts in religion at Boston university, will conduct a hymn festival in which will be presented, with choral, visual and dramatic effects, some of the great hymns of the past century—most of them being included in Prof. Smith's recently

compiled "100 American Hymns for 100 Chicago Years." (This list includes a representative hymn for each year of the "century of progress" which the exposition is celebrating.) Dramatic units will come from various points of the compass to enact the scenes that will make these hymns live and breathe.

Among the hymns that will be presented are John of Damascus' "The Day of Resurrection," "All Glory, Laud and Honor," and "When I Survey the Wondrous Cross." Of modern hymns there will be presented, among others, "America, the Beautiful," written by Katharine Lee Bates at the time of the Columbian exposition; "Rise Up, O Men of God," by William Pierson Merrill; "Who Goes There?" international peace hymn by Thomas Curtis Clark; also a hymn from the heart of New York city, and a Navajo prayer. A new Chicago hymn will also be sung; this will complete Prof. Smith's 100 American hymns for the Century of Progress exposition.

On the evening of Sept. 17, Prof. Smith will present, in the Hall of Religion, a program entitled "Eight Cantos of American Life." These will be vividly presented. They will include "The Canto of the Wilderness," "The Canto of the Pioneer," "The Canto of the Home Builder," "The Canto of the Citizen," etc., etc.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Conquerors of the Night

(Soviet production) (Amkino) Russian film without propaganda, showing notable series of daring adventures in the Arctic, including reenactments of past feats by explorers of several nations. Graf Zeppelin and Nobile included. English dialogue throughout along with three other languages. For A: Notable. For Y: Interesting. For C: Beyond them.

Masquerade

(Ronald Colman, Elissa Landi) (U. A.) Fine screening of the novel, with Colman excellent in dual role of degenerate member of British parliament, and his double from the lower classes who ably replaces him. Landi fine as wife, and cast strong. Mature theme treated with restraint and intelligence. For A: Excellent. For Y: Mature but good. For C: Beyond them.

Moonlight and Pretzels

(Roger Pryor, Mary Brian) (Universal) Exceptional musical comedy of backstage life, well acted, fast tempo, much character interest, real plot novelty, and notable camera technique. Plenty of seminudity, heavy gambling, the usual evil-minded villain, etc., but total effect probably healthy amusement. For A: Fine of kind. For Y: Amusing. For C: Doubtful.

Oliver Twist

(Dickie Moore, Irving Pichel) (Monogram) The Dickens classic screened faithfully and with much strength, excellent in settings and costumes, but crude direction makes it slow-moving, clumsy, and inadequate in spots. Overacting and poor acting of some roles are serious flaws. For A: Fair. For Y: Good. For C: Pretty strong.

She Had to Say Yes

(Loretta Young, Lyle Talbot) (First Nat'l) Cheap, stupid mess about secretary in garment concern, assigned to entertain out-of-town buyers. Cheap situations, and endless complications before hero is finally convinced of heroine's innocence. Vulgar, suggestive "humor" from Winnie Lightner. For A: Worthless. For Y: Unwholesome. For. C: No.

Supernatural

(Carol Lombard, Alan Dinehart) (Para) Fine cast spent on strained attempt at horrors and morbid thrills through fake spiritualism and heavy pseudo-science. After execution of girl who strangled three of her lovers, her spirit enters the worthy heroine, etc. Too fantastic for intelligent interest. For A: Hardly. For Y: Unwholesome. For C: By no means.

Three Cornered Moon

(Mary Boland, Claudette Colbert) (Para) Light character-comedy—hardest to do—about widowed mother, of no business sense, throwing her family into sudden poverty. Boland delightful, Colbert good, but others hardly up to this genre. Clean, wholesome and thoroughly funny most of the time. For A: Good. For Y: Very good. For C: Fairly good.

Best Recent Films for the Family:

Zoo in Budapest
Adorable
The Rebel
The Stranger's Return
Samarang
A Study in Scarlet

Films of Special Interest to Adults:

The Silver Cord
When Ladies Meet
Jennie Gerhart
Double Harness
Storm at Daybreak
A Nous la Liberté

BOOKS RECEIVED

We Move in New Directions, by H. A. Overstreet. Norton, $3.00.
Dollars and Sense, Questions and Answers in Finance, by Irving Brant. John Day, $1.50.
Hear, Ye Sons: a novel, by Irving Fineman. Longmans, $2.00.
The Art of Happiness, by Henry Dwight Sedgwick. Bobbs Merrill, $2.00.
The Resurrection of the Dead, by Karl Barth. Translated by H. J. Stenning. Revell, $1.50.
The Autobiography of Alice B. Toklas. Harcourt, $3.50.
Splendor in the Night. Foreword by Rufus M. Jones. Mosher, $1.25.
The Continuity of Life, by Anna Louise Benedict. Christopher, $1.50.
Course in Social and Civic Relations, by Madge Stephens. Christopher, $1.25.
Selected Essays, by Anne C. E. Allison, Harcourt, $3.00.
Modern Man in Search of a Soul, by C. G. Jung. Harcourt, $3.00.
Contemporary American Theology, Second Series, edited by Vergilius Ferm. Round Table Press, $3.00.
God and My Garden, by Margaret Sangster. Round Table Press.
The Universe and Life, by H. S. Jennings. Yale University Press, $1.50.
Where Are the Dead? by Herbert G. Stockwell. John C. Winston Co.
Nazi Culture: the Brown Darkness over Germany, by Matthew Josephson. John Day, 25 cents.
Compensation in the Professions, by Lester W. Bartlett and Mildred B. Neel. Association Press, $2.00.
The Promise of Power, by Stuart Chase, John Day, 25 cents.
Social Issues for Young People, by Harry Thomas Stock. International Society of Christian Endeavor, Boston.
Better Meetings for the Young People's Society, by Harry Thomas Stock. International Society of Christian Endeavor, Boston, 75 cents.

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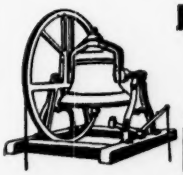

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